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BORN IN BETHLEHEM, N. J., MARCH 30, 1814.
DIED IN BROOKLYN, N. Y., MAY 20, 1881.

THE END OF THE AGES;

with Forecasts of the approaching
Political, Social and Religious
Reconstruction of

AMERICA AND THE WORLD.

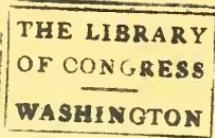
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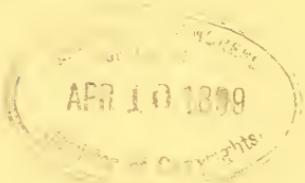
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“By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them until the said measure be fulfilled.” II. Esdras IV. 37.

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” St. John. Rev. XXI.

PREFACE.

The present volume is a record of thoughts and discoveries that have been accumulating during a period of more than thirty years. It is believed that the proper time for its publication has arrived, and that its philosophizings, monitions and warnings as well as its hopeful pictures of the near future will now be received as they could not have been during any anterior and less ripened condition of the minds of the world.

The author has no apology to make for the apparently pretentious title page which he has chosen. The book is intended to be all that the title implies; and whether, in this respect, it is a success or a failure, can only be judged after a careful and candid perusal. Many things new to all readers and some things not a little startling, will be found in these pages; but the accompanying rational and mathematical proofs of the positions taken, will, it is hoped, be sufficient to shield the author from every suspicion of aiming at mere sensation.

The volume is placed before a scrutinizing and candid public with much hope, little fear, and with an unbounded desire for the outworking of the great and beneficent uses for AMERICA AND THE WORLD, an exposition of which will be found in its pages.

THE AUTHOR.

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CHAPTER I.

THE AMERICAN REPUBLIC; ITS GROWTH OF A HUNDRED YEARS, AND WHAT OF ITS FUTURE ?

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THE design of the present work, as will be seen, quite transcends the special concerns of the American nation and people. Nevertheless it is to *you*, my countrymen, that I make my first and loudest appeal. I will first ask you to accompany me in a brief survey of the past of our Republic, and of some of the significant aspects of the present, so that we may intelligently consider the preparatives for that crisis of change in the near future of which the laws of nature and all present signs and tendencies seem to forewarn us.

As mariners on the sea of national life, let us consult our log book, work up our dead reckoning, observe the position of the stars, and keep up all due vigilance to avoid the breakers that may lie in our course. If the past has had its triumphs, the present is pregnant with both opportunities and perils; and it

is for us to extract from all the lessons of wisdom that which will guide us safely onward.

One hundred years ago we were a population of barely three millions, struggling through poverty, and blood, and fire, to grasp the prize of national independence. Now we number more than sixty millions, with a territory three thousand miles wide; with a soil and climate consisting of all desirable varieties; with mineral resources well nigh boundless; with navigable rivers hundreds and even thousands of miles long; with a net-work of railroads and telegraph wires covering the whole surface of the land; with populous cities strung along all the great trunk lines of travel; with a commerce whitening every sea; with educational institutions among the best in the world, and accessible to all classes of our people; with a genius for invention and discovery that stands unrivaled; with a development in the arts and sciences equal if not superior to anything presented by the nations of the old world; and with ideas and institutions which arrest the attention and secure the profound respect of the philosophers and men of science in all the nations of the earth. How proud was America on her late centennial year in witnessing the representatives of the arts and sciences, and the stages of progress in civilization, attained by each and all the nations of the earth, collected upon her shores, and in perceiving that she herself, although so young was fully equal to the best of them! And how it opened to the patriotic sons and daughters of our Republic, the visions of glory strewed along the path of our future progress for the hundred years to come!

But let us not be too self-complacent. Rapid progress, if not wisely directed, may be attended with violent collisions and an over-weaning pride is usually the mother of humiliation. Thus Nebuchadnezzar, walking in his palace, mused with him-

self: "Is not this great Babylon that I have built, for the house of the Kingdom, by the might of my power, and for the honor of my majesty?" But it is recorded that while these words were yet in the king's mouth, there fell a voice from Heaven, saying: "The kingdom is departed from thee;" and the sequel was that the presumptuous monarch was driven from the habitations of men, and made a companion for the beasts of the field.

Nations, as well as individuals, have their birth, infancy, development, maturity, and reach their final crises of change by a succession of gradations prescribed by natural law; and it depends upon the answer to the question how much of the divine elements of immortal life a nation has in its institutions and laws, and the practices of its rulers and people, whether that change shall bring humiliation, mortification, or even death, or whether it shall be a transition to a new and higher standard of national life, with a new and higher rôle to play in the great drama of history and civilization.

But it is from the history of *Republics* that our special warnings are to be derived. There have been several of these and from each we inherit a lesson. The most ancient of these—that of the Hebrews under the Judges—continued in existence more than three centuries during which "every man did that which was right in his own eyes," being amenable only to the high courts in which differences between man and man were adjudicated according to the law of Moses; and thus, so long as social order prevailed, they enjoyed an amount of popular liberty equal to any of which our people can boast. But in the latter years of that political *régime*, disorders so multiplied, and the rights and interests of individuals and families became subject to such frequent and violent infringement, that the people clamored for a King; and the crude Republic instead

of taking a stand upon a higher system of political and social regulations, sank back into the form of a monarchy.

The Democracies that were established in several of the Grecian states, in like manner degenerated into turbulent factions, destructive alike to public order and popular liberty, and were at length forced to succumb to the arm of power. The Roman Republic, so called, with its patricians and plebeians, its Consuls and Tribunes of the people, after a brilliant career of some four hundred and eighty years, developing a large amount of personal virtue and public justice considering the barbarism of the times, finally fell a victim to the ambition of rival political aspirants and conflicting popular factions, and was succeeded by an age of iron despotism.

The Republic of Switzerland, originating in the 13th century, presents a different case. Entrenched in its mountain fastnesses, it has endured to the present day. Its population is homogeneous and loyal, but extremely conservative and immobile; and if the Swiss Republic gives promise of permanency for centuries to come, that promise is to be read more in the character of its people and the physical conditions of the country, than in the intrinsic nature and tendencies of Republican Institutions, taken by themselves.

From the smoke and carnage of Inquisitorial persecution arose the Republic of Holland late in the sixteenth century. Though not free from oligarchic and feudal elements, it became the asylum for the persecuted and oppressed of all lands; was the conservator of all the popular freedom that her own people desired; was prosperous and happy in her civil and economic affairs, and was, in some sense, the *nidus* in which our own infant Republic was incubated; but after filling an honorable career in the development of free ideas and institutions, she, too, went back to monarchy.

The little Republics which sprang up in Italy during the middle ages, and which were for the most part confined each to a city and a few square miles of surrounding territory, are not without their lessons, but they present no great landmarks worthy of much regard in shaping our own course. The existing petty Republics of Central and South America are little more than loose, disorderly compacts, the prey of factions and ambitious demagogues, of no dignity, and subject to frequent and violent revolutions; and the principal lesson they afford us is, that no Republican Government, even, is desirable except that which rests upon the virtue and intelligence of its people.

I see my own Government floating down the same stream which has borne nearly all the old Republics to the catastrophe of their dissolution. I see more than this: I see that at every advance on the downward course of time, the signs of some mysterious and nearly approaching crisis increase in number, variety and significance. I confess it is with a trembling hand that I write the inquiry: "Whither are we drifting? And what fate does the Future hold in her dark bosom for my own beloved land?" This anxious query does not concern the *distant* future. There, all is bright. God made this country for Liberty, Fraternity and impartial Justice. Our mountains, and broad valleys, and interminable prairies will tolerate nothing short of these save, it may be, for a brief and transitional period. Usurpers and despots can not long breath the air of America and live, and anarchy can not be the permanent fate of a people so intelligent and virtuous. It is not the forecasting of probabilities in the generations to come, that gives us anxiety; but what of the events and changes that are nigh, even at our doors?

We are now in political and social conditions which every one must admit to be abnormal and not in accordance with the order of Heaven. It is self evident that these conditions can-

not persist forever, or even for any considerable number of years longer, for the whole infinite power of God, and all the divine harmonies of the surrounding universe, are arrayed against them. The change is only a question of time; and there is already in the minds of multitudes of the most thoughtful people, a certain foreboding of the climax of troubles—a certain “looking out for judgment” which may not be postponed much longer.

To show, with something like the clearness of a scientific demonstration, what is the present position of our own nation and its institutions in the scale of natural evolutions—thence incidentally also the position of all other nations; to forecast the next step in the order of onward movements, with some of the startling changes it will necessarily bring; to point a suggestive finger to the path by which the next higher degree in the scale of political and social evolutions may be attained without passing through the most direful convulsions and disorders; and to unfold the great central truths which, if duly regarded, will guide the nations of the earth into harmony and peace—shall be the great object of our endeavor in the present volume.

GUIDES AND METHODS OF THE INQUIRY.

The laws of nature as disclosed by science and philosophy, with such new statements of the same as we may be impelled to submit; the signs of the times, and the political, social and religious necessities of our own nation and of the world, shall constitute our chief guides in the course of inquiry which lies before us.

Among the natural indices to which we shall have special recourse for guidance, the law or doctrine of “Evolution,” so called, with certain seemingly necessary modifications of the

statements in which it has been put forth to the world, will be held conspicuous as furnishing an important thread of the argument to be pursued. Imperfectly as this doctrine has been understood, and crude as has been the form in which it has most generally been entertained, it has already been successfully used in the proximate solution of many recondite problems in science and philosophy; and when reduced to a more correct and complete form of statement, its philosophic importance will, in our view, be vastly augmented. It will then constitute a most important and reliable guide to an understanding of the law of progressive development as applicable to *all* planes of existence, including the planes of national and social life, and of human history generally. It is in respect to these *latter* planes of existence more especially, that we now propose to invoke its light; and that this light may not be mixed with any flecks of darkness, we here submit the following corrected, extended and definitive statement.

1. The doctrine of Evolution does not necessarily assume, as some have supposed, that the higher forms and gradations of being are the results exclusively or even mainly, of upwardly moving forces resident in primeval forms. Rather on the other hand may it be affirmed that these higher gradations result from the constant influx of *upwardly attracting* potencies into these lower and germinal forms, thus gradually lifting them up, so to speak, to higher and still higher degrees and finally bringing them to the maturity of the ultimate form prophesied in the original type.

2. Evolution, under the action of positive forces *from above*, upon negative and germinal conditions beneath, runs in *discrete degrees*, each degree distinct in itself, and yet inseparably connected with others in the general series or scale to which it belongs.

3. These discrete degrees, or separate and distinct gradations, are, in principle, *the same in all planes of existence*, and their *order of sequence* is precisely the same.

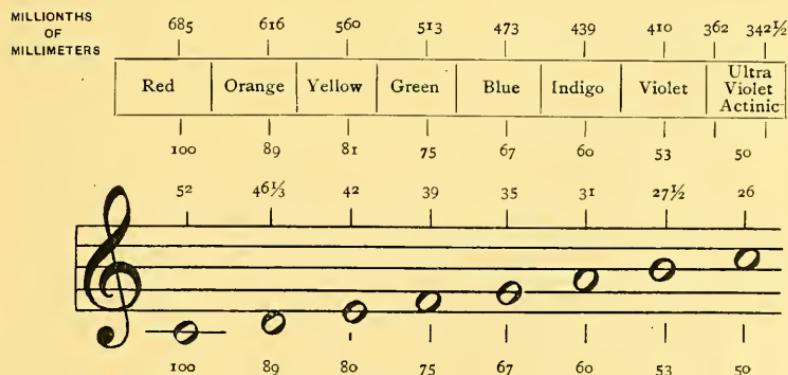
4. The *grouping* of these gradations or degrees, rising from beginnings to completeness or maturities in all planes of existence, are also *the same*, and both the degrees themselves and their harmonic and complementary groupings must consist of the *same number*; so that if we understand the serial evolutions in any given plane, genus, species or form of existence, we may find in that plane, with its component degrees or serial parts, *a type and correspondence of all other planes and their component parts*.

It becomes a question, then, of the highest philosophical importance, "*What is the number and order of sequence of the gradations or degrees in each plane of evolutions?*" for upon the answer to that question will rest definitely the chief branch of a new and exceedingly important science, which we have termed, "*The science of universal Correspondences*," and to which constant appeals will be made in these pages.

Many years ago the present author composed and published a volume* in which an attempt was made to show, that the number of degrees in each and every complete scale of evolution, is *seven*: that the order of their sequence is the same as the order of the seven notes of the diatonic scale in music, and the seven colors of the rainbow, with their harmonics and complementary relations; and that the whole system of creation, constructed on this plan, presents a *grand series of octaves* any one of which, being ascertained, would, in a general way, serve as a type and exponent of all the others, whether upon a higher or lower scale.

*The Macrocosm and Microcosm; or the Universe without and the Universe within. (This book is now out of print.)

The conception and demonstration of this grand law broke suddenly upon the writer's mind so long ago as the year 1848, in a manner and under circumstances which need not here be described. But since then, scientific men have independently discovered and demonstrated so much of this law as relates to the correspondence of *colors and musical sounds*, found respectively in the structure of the rainbow or prismatic spectrum, and in that of the musical scale. So far as we know, the first exposition of this truth that was given to the world through the current journals of science was published by Prof. W. F. Barrett, in the *London Quarterly Journal of Science* for January, 1870. The writer illustrates his subject by a diagram, in which the colors of the rainbow, and the notes of the diatonic scale, with the lengths of the waves in the vibrations in each, are set opposite each other, and expressed by numbers. The lengths of the waves of light are expressed in millionths of a millimeter, and the lengths of the waves of sound in the tenor octave, are expressed in numbers of inches; and then both are reduced to a common scale of representative numbers of which the first is 100,—running thus:



Of course the *rapidity* of vibrations increases in precisely the ratio in which the length of the waves decreases. Thus, if in the music scale, the lowest C of the seven octave piano gives 32 vibrations to the second, (which is the fact), the octave C next above will give 64 in a second, and the next octave above that will give 128; and so on throughout. And so also of the ratio of increase in intermediate gradations. The scales thus being placed in juxtaposition, with the series of indicative numbers in each, it is seen that the progressions and proportions are substantially the same in both, as well as the numerical steps of the series. On the basis of these facts, Professor Barrett and scientists generally have concluded that the *law* is the same in both scales. And this is farther and still more absolutely proved by facts which these scientists seem to have overlooked—namely, that in both scales, the *first*, *third* and *fifth*, are *harmonics*. That is, in the *color* scale, the red, yellow and blue are harmonic colors; and in the music scale, the C, E and G, are harmonic sounds. Moreover, in the color scale, the *first* and *fourth*, the *second* and *fifth*, and the *third* and *sixth*, are *complementary colors*, so called; and this remark appears to apply equally to the *first* and *fourth*, the *second* and *fifth* and the *third* and *sixth* notes of the music scale.

After pointing out the correspondences in the series and progressions in the two scales, Prof. Barrett adds, in a foot note, this striking remark:

“This,” says he, “appears to be a fundamental law of the universe, viz: That an original impulse of any kind finally resolves itself into periodic motion. Does this not throw light upon the periodic motion of the planets as well as the vibratory motion of atoms? *Possibly in some such way we may hereafter learn to understand the musical rôle of nature.*”

Just so, and this is precisely the problem we shall endeavor to solve.

If Prof. Barrett had desired to strengthen his argument for the identity of law as present both in the music and color scales, he might have done so by applying the calculus of probabilities as to the same arrangement of gradations with the same order of succession, occurring, or failing to occur, *by chance*, in both scales. Any arithmetician may make this calculation, by successive multiplications of numbers from 1 to 7; that is, by multiplying 1 by 2, and the product of that by 3, and the product of that by 4, and thence onward, in like manner to 7,—when it will appear that, if mere *chance* were concerned, and not a *law*, the chances that these two scales would *not* present a strictly corresponding arrangement of gradations throughout, and in every particular, would be as 5039 to 1. And then if a third seven fold scale of strictly corresponding gradations and progressions should present itself anywhere in nature, the calculation would have to be carried forward in like manner from the 7 multiplications to 14, when it would appear that the chances *against* chance, and in favor of *law*, would be as 86,938,041,200 to 1. And then furthermore, if a fourth, a fifth, a tenth, a fiftieth seven fold series of like arrangements should present itself anywhere in nature, as will be shown is the case, the probabilities of a common law would be increased to infinitude, and even the possibilities of chance would be virtually annihilated.

Assuming, therefore, as in view of all these considerations we have a right to assume, that there is a *law* in the case, and that the law extends beyond the mere scales of color and musical sounds, and has the extreme probability in its favor of being a *universal* law—we shall proceed without hesitation to apply it in the investigations that are before us—promising the

reader, that whatever cumulative evidences of the same may still seem desirable, will incidentally and abundantly appear in the course of the following pages.

Ere we proceed, however, it seems proper, for a clearer apprehension of this law, with its included principles, to submit the following additional and condensed statements:

1. The *diatonic* scale, as all know, consists of *seven notes*; the eighth or octave note being simply the *first* repeated on a higher scale, and as a *close* in order to satisfy the ear.
2. This same scale, reduced to semi-tonic intervals consists of *twelve notes*, forming what is called the *chromatic* scale.
3. The diatonic scale, as already seen, conspicuously includes a major and minor harmonic triad—the *major* consisting of the *first, third* and *fifth* notes, and the *minor* consisting of the *second, fourth* and *sixth*, with a seventh or central note serving, as it were, to pivot them all together. In point of fact there are, besides these two harmonic triads, also two others, not generally recognized, which may be called *ordinal* triads—the first consisting of the *first, second* and *third* notes, and the second consisting of the *fourth, fifth* and *sixth*—these two triads being joined together by an overlapping interval between the third and fourth notes.

Omitting some other principles, which are too recondite for statement in this connection, we have here the conspicuous numbers, 7, 12 and 3. These numbers with their multiples and combinations seem to furnish us the golden key to unlock the mysteries of the harmonics and proportions existing in the structure and movements of the universe, of which fact abundant exemplifications will occur as we proceed.*

*The numbers 2, 5 and 10 with their multiples and compounds have also an important meaning in the system of nature, but we shall not find it necessary to bring them into any very great prominence in the course of the investigations that are before us.

Our first important application of this law, here immediately following will be to the *Cycles of History*, and will show us distinctly the stage of the *historical* evolutions to which we have now attained, and enable us to predict something of the general nature of the events and changes which lie in the immediate future.

CHAPTER II.

A NEWLY DISCOVERED LAW OF CYCLES IN HISTORY; AND OUR POSITION IN TIME THENCE DETERMINED.

CYCLES OF HISTORY NO. I.

THE CYCLE OF THE AMERICAN REPUBLIC.

DISCOVERY of the Law of cycles in history—Many year's fruitless search—*Arbitrary* divisions of time eschewed, and *natural* ones alone regarded; Discovery of twelve year waves; their demonstration—I. *Revolutionary* and *Chaotic* period, 1776-1788; Articles of Confederation; Their failure; Convention in 1787—II. The *Organizing* period, 1788-1800; Constitution of U. S. Government organized under it. Washington President; Old Federal party—III. The *Testing* period, 1800-1812; Localization of government at Washington; Intrigues of the Mother country—IV. The *Median* period, 1812-1824; War with England; A higher *status* acquired; Opposition to Slavery; Era of good feeling in politics; Visit of LaFayette—V. Period of *Ideas and Aspirations*, 1824-1836; Political and religious segregations; Free Schools; Railroads; Inventions; Speculations—VI. Period of *Fruitage*, 1836-1848—Magnetic Telegraph; War with Mexico in the interest of slavery; circle of civilization round the globe completed—VII. Period of *Ripeness*, 1848-1860—Wheat and tares; Free soil party; Failure of compromise between Liberty and Slavery; Repeal of Missouri compromise—Troubles in Kansas—Republican party organized; Author's prediction of *quasi* national death in 1860; election of President Lincoln—Secession and Rebellion.

WHILE engaged in writing my volume, *The Macrocosm and Microcosm*, etc., in the year 1852, I became convinced by the overpowering evidence of the universality of this law of seriation and correspondence, that it must apply in some way, also to *human history*. In other words I perceived the extreme probability, that history proceeds in regular cycles in which,

from first to last, there is a sevenfold series of differential parts or stages exactly answering to the seven distinctive degrees in the music and color scales, and to all other corresponding scales, the nature of which had thus far been ascertained. As to the *manner* of the application of this law to history, however, I could, as yet, form no definite conception. During several of the ensuing years, my most diligent inquiries were directed to the solution of this new problem, but without avail. Hypothesis after hypothesis was started, but only to be exploded. I could not make my supposititious periods join together in a naturally diversified and gradational series, nor could I make supposed endings and beginnings join together at the proper transitional points. All merely *arbitrary* divisions of time had, of course, to be eschewed, and *natural* ones alone, demonstrated by the order of *actual facts* distinctively characteristic of what the several successive periods in the series of seven, might be supposed to present, had to be sought and regarded. But after beginning almost to despair of *ever* finding the long sought rule of the historical series, I found myself, one day, casually looking over an old table of the chronology of the American Republic, when I thought I saw the appearance of something like a regular succession of *waves* or steps, so to speak, in the development of our own national history. Farther and more careful consideration revealed the fact, that these waves or steps ran in periods of *twelve years*; and this fact, on mature verification, proved to be the first slender thread by which I subsequently found myself enabled to gradually draw up until within grasp, so much of the grand law of cycles or periodicity in history as relates not only to our own nation and other modern developments of civilization, but to the whole Christian era.

In order that we may by this rule determine with some degree of definiteness our own latitude and longitude upon the sea of time, and ascertain, in a general way, what must naturally be our next steps, we will here briefly sketch the history of the discovery and confirmation of this new and highly important law, beginning with the demonstration of the *twelve year periods* of our own history as the first indices of the more comprehensive facts, and of their serial order of arrangement.

I. THE REVOLUTIONARY AND CHAOTIC PERIOD.

The first twelve year period commenced on the year 1776, when our national independence was declared, and ended on the year 1788, when the constitution of the United States was ratified by the several states; and it may be called the Revolutionary and Chaotic Period. It was characterized by the darkness and uncertainty of the revolutionary struggle, and by the disorders of the national government under that loose compact between the states known as the "Articles of Confederation," which were drawn up in 1777 and intended mainly to hold the states together in alliance against foreign enemies. Seeing the imminent danger of the utter dissolution of the bonds which connected the States, owing to imperfections in the terms of the original confederation, and the impossibility of enforcing the provision of the articles, a convention was called in 1787 to revise the Articles of Confederation; but finding it impossible to do this in an effective manner, the convention proceeded to draw up the *Constitution of the United States*. This, on the following year, was adopted by the number of states requisite to carry it into effect, and thus it became the organic law of the nation, containing provisions for its own enforcement throughout all the

sections of the Union; and its adoption formed the fitting climax of the first twelve year period.

2. THE ORGANIZING PERIOD.

The *Second* twelve year period extended from 1788, when the constitution was adopted by the States, to 1800, when the national government became permanently localized at Washington, and the people voted that it should pass out of the hands of the Old Federal party, into those of the National Republicans, subsequently called Democrats. It may be called distinctively the ORGANIZING PERIOD. It was during this period that under President Washington and his Secretary of State, Alexander Hamilton, the different Departments of the Government were organized with all the essential parts of its machinery, as it has continued with little modification to this day—a work, by the way, which none other than the Federal Party could have accomplished at that time. During the last four years of this period John Adams was President.

3. THE TESTING PERIOD.

The *Third* twelve years, from 1800 to 1812, during eight of which the Government was under the Presidency of Jefferson, and four under that of Madison, was the period of *practical test* of the Governmental machinery previously organized. But the harmony of its proceedings suffered interference from the intrigues and unfriendliness of the Mother Country, to which we shall have occasion to refer hereafter, and which led to the declaration of war against Great Britain in 1812.

4. THE MEDIAN PERIOD.

The *Fourth* twelve year period, from 1812 to 1824, Madison being President four years and Monroe eight, was a period of

far greater significance in the philosophy of national and social development than space will allow us to fully explain at present. It may suffice here to call it the *median and equilibrating* period, as all *fourths* being in the *middle* of the scale of seven, partake of that characteristic. It has sometimes been called "the era of good feeling in politics," and so far witnessed the extinction of all political parties that Monroe was reelected to the Presidency in 1820, with scarcely a dissenting voice. It witnessed the removal of all fears of ever being re-absorbed by the Mother Country and losing our national independence, and also witnessed the rise of our country to a national and social status higher than before, and more distinctively its own. It witnessed the first faint inception of a movement to secure the equal rights of men without distinction of color, and the commencement of agitations to secure these rights which, increasing in violence as time rolled on, finally culminated in a civil war between the northern and southern states. The close of the period was fittingly signalized by the visit to our shores of General LaFayette, the companion in arms of Washington during the Revolution, and a marked revival of the patriotic sentiments of our people of which that event was the occasion.

5. PERIOD OF IDEAS AND ASPIRATIONS.

The *Fifth* twelve year period, from 1824 to 1836, may be called the *Period of Ideas and Aspirations*. It would seem that during this period the thoughts of men, which had previously run almost entirely in the channels of authority and precedent, broke loose from restraint to an extent unexampled in any previous period, and pursued independent directions. These directions were widely divergent, running into both truths and fanaticisms, useful practicalities and subversive ex-

travagances; and dissents and disruptions prevailed to a remarkable extent, in the social and religious world, as well as in the political.

The period commenced with marked diversifications in the political sentiments of the country, which placed in the field in 1824, no less than four candidates for the Presidency, throwing the election into the House of Representatives, which made choice of John Quincy Adams. It was, perhaps, natural in such a period of individual and social segregation that political ambition and intrigue should prevail to an unwonted extent. President Jackson, first elected in 1828, commenced his administration on the succeeding year by inaugurating the rule in politics, "*To the victors belong the spoils:*" and thenceforth elections became, to a great extent, mere scrambles for offices and their emoluments, making patriotism a secondary thought, and laying the foundations of all the corruptions which down to this moment have disgraced our politics. In financial matters, our people ran wild with speculations, laying the foundation of the great revulsion which occurred in 1837. But this new elasticity of thought was productive of some of the noblest results in other directions; and to it that period owed, in a great measure, the origination of the Free School System, the Temperance Reform; the extension and confirmation of the sentiment in favor of the emancipation of the colored race; a vast number of inventions of labor-saving machinery; the introduction of the Railroad System, and the settlement of vast areas of land previously unoccupied. These two tendencies, good and bad, upward and downward, were sufficiently characteristic of the period, as a period of *Ideas and Aspirations*, and served to distinguish it from the periods which preceded and followed.

6. PERIOD OF FRUITAGE.

The *Sixth* twelve year period commenced with the election of Martin Van Buren in 1836 and ended in 1848. This was the period of *fruitage*, the previous period, being relatively that of *blossoming*, and it brought the fruitage both of the wheat and the tares of our political harvest field. Cunning, and intrigue, and time-serving were now inaugurated as the policy of the party in power; the corruption of the ballot box became ineradicable, and political ambition twined itself around the institution of slavery as a column of support, whilst unscrupulously lending support to it in return. Slavery, pampered by politicians and denounced by the abolitionists, became rampant and furious, and demanded the annexation of the then Mexican territory of Texas for the extension of its area and the increase of its political power. This project, being accomplished, led to a war with Mexico, which terminated in 1848 with the acquisition of New Mexico, Arizona and California, and the extension of our territory to the Pacific Coast. Our national domain was thus rounded out and brought to its mature proportions, while the political and social ideas of our nation, conceived on the plane of the Declaration of Independence and the Constitution of the United States, also received their mature development about the same time.

It was during this twelve year period, viz: in 1844, that the *first Magnetic Telegraph* line, which connected Washington and Baltimore,* was established,—an invention which when developed to its full working capacities, was destined to bring

*Morse invented his process about the commencement of this period, and patented it in 1837, but it was not until 1844 that it was made a practical affair.

all parts of the earth into almost instantaneous communication. It is a curious thought that about the time Morse was engaged in the invention of telegraphy, developments were taking place in the psychological world which, in the belief of several millions of intelligent persons, have been effectual as farther unfolded in establishing *quasi* telegraphic communication between this mundane sphere and the invisible realms beyond. It is a farther coincident fact, that with the settlement of California, which commenced in 1848, *the circle of civilization was, in a sense, completed round the whole globe*, rendering the period a significant one to the whole world as well as to America. But concerning the more perfect connection of this circle of civilization in 1860, more will be said in a subsequent chapter. It will also be remembered that the year 1848 was a period of political convulsions which shook all the thrones and dynasties of Europe; and that it was on this year also that sensible demonstrations alleged to be from the spiritual world, began to challenge universal investigation.

How wonderful was this period ! and how wonderful were its distinctive developments as characteristic of *just what it ought to be, as a sixth period*, according to the natural law, which, in its application to the *different gradations* of the series will hereafter become more and more distinctly apparent!

7. PERIOD OF RIPENESS.

The *Seventh* twelve year period extended from 1848 to 1860. It was the period of *ripeness*,—of the gathering in of the fruits of our political harvest field, and of the separation of the wheat from the tares. The past had witnessed repeated attempts to compromise two social ideas which are essentially antagonistic —Freedom and Slavery. This period was ushered in with the

organization in 1848 of the “*Free Soil Party*,” whose distinctive principle was opposition to the admission into the Union of any more slave states. On its platform Martin Van Buren accepted a nomination for the Presidency, and thus, by dividing the Democratic vote, caused the defeat of Gen. Cass, and the election of the Whig candidate, Gen. Taylor. The slave power became alarmed and assumed an attitude still more belligerent and dictatorial than it had dared to assume in the past. By the urgency of its demands and the boldness of its menaces, it succeeded in procuring the passage of the *Fugitive Slave Law* and other compromise measures, by act of Congress. But the laws of nature proved stronger than the acts of Congress, and the compromise not only failed to accomplish its purpose, but all attempts to carry it into effect only tended to exasperate the people of the free states, and to increase the opposition to the institution of slavery.

The Missouri compromise was abrogated in 1854, by act of Congress, for the express purpose of opening Kansas and Nebraska to slavery; and the *Republican Party*, based upon opposition to the extension of slavery, was organized on the same year. So powerful did this party immediately become, that in 1856, two years after its organization, it nearly succeeded in electing its candidate for the Presidency. Kansas became the battle ground between Freedom and Slavery, and although the whole power of President Buchanan’s administration was thrown into the scale of the latter, the battle ended in making Kansas a free, instead of a slave State.

It was in 1858 and 1859 that the writer discovered, and arrived at a clear apprehension of the import of this serial succession of twelve year periods in the history of the American Republic. It was perceived that each one of these periods stood *by itself*, distinctly marked with characteristics which be-

longed appropriately only to itself, and to neither of the others. It was noticed that the first period was actually a *first* in its very nature; that the second was a *second*, the third a *third*, and so on to the completion of the series of seven. It was noticed that the order of succession and gradation in these periods was the same, and obeyed the same law, as was exemplified in every other seven fold series which, in my previously published book and otherwise, had been made the subject of analysis and investigation. So perfect seemed this correspondence, and so confident was I that the same law was here present that governed all other scales of seven, that I ventured the prediction, and freely proclaimed it among my friends and daily associates, *that the year 1860 would witness a change in our nation which would in some sense answer to a national death.* When asked what specific event I supposed would take place, I answered that I could not tell, but only felt assured that *something* would occur on that year which would answer to a national death; and of this prediction I requested them to make a note.

The event that *did* occur was the virtual *death of the Union* by the secession of South Carolina, followed early in the ensuing year by the secession of several other states, all being prompted to this step by the election to the Presidency of the Republican candidate, Abraham Lincoln, on a platform of opposition to the farther extension of slavery.

Civil war followed secession; and we might have gone on to state other predictions, extending still farther into the future, founded upon the basis of this same law; but of these we will speak hereafter when the basic position from which they were made shall have been still farther fortified and the significance of all these and other facts, not only in respect to our own nation but the world, shall distinctly appear.

CHAPTER III.

CYCLES IN HISTORY NO. II.

FIRST COLONIAL CYCLE, 1608-1692.

Discovery of the Cycles of Colonial History—Period I., 1608-1620: Settlement on the James River in 1607-8—Three times seven times twelve years to 1776—II.,—1620-1632: Landing of the Mayflower in 1620; Sojourn in Holland the previous 12 years—III., 1632-1644: Charter of Maryland to Lord Baltimore in 1632—Large emigration and colonization at various points; Governmental order; First confederation of New England colonies—IV., 1644-1656: Charter of Rhode Island—Religious liberty; The Cromwellian Commonwealth; Restrictive acts of Parliament; Republicanization—V., 1656-1668: Religious denominations; “Colonies already hardened into republics”—VI., 1668-1680: England’s right to tax colonies denied—VII., Characteristics of an *End*; General extinction of Colonial charters; English Revolution.

AFTER noticing these seven distinct twelve year waves in our national progress, these seven stratifications in our political geology, these seven days in the creation of our social world, these seven notes in the scale of our ascending movements, these seven parts of our political tree—(answering to roots, stem, branches; leaves, blossoms, fruit and seed)—I could not suppress a desire to know how this law of evolution applied to our *Colonial History*, as it seemed pretty certain that the law must also apply there, though, perhaps, in a less distinct and definite way, owing to the chaotic nature of the times and facts. If it were necessary to show to the reader, that there is nothing in this theory that is woven out of the fancies supplied by my own imagination, it would be suffi-

cient to say, that the imagination was actually tested to its full capacity in the endeavor to trace the law in these anterior periods, but *it utterly failed*. In the endeavor to find a salient point in history from which measurements of subsequent periods might be taken according to our law, I went back to the discovery of America by Columbus; to the voyages of the Cabots; the voyage of Americus Vespuclius, of John Ponce de Leon, of Cartier, of Sir Walter Raleigh, and others, but found that by using either of these periods as a point of departure, the whole system was thrown into chaos and confusion. The periods would not come out right, and would not work right in any of these supposed intermediate stages. After spending many months in the fruitless search for the thread of anterior developments that would pass harmoniously into the seven fold line of periodicity which had been already analyzed and determined, I was about to give it up in despair when the thought occurred to me that I had been on a wild goose chase after a thing which, after all, might lie directly under my nose. "The proper mode of search for the truth of which I am in quest" thought I, is to inquire, "What is the period of the first *successful* settlement, by people of our own national ancestry, and within the territory which subsequently became the United States?" *Imagination* having thus failed in the construction of this theory, we will now see what the *facts* can accomplish. I now recalled the fact that a ship load of English emigrants took up their abode on the James River, Virginia, in the year 1607. But of *itself*, this incipient settlement of 1607 was unsuccessful. It had none of the elements of success until they were supplied by arrivals on the *following* year. It lacked farmers, artizans and men of industrious habits, and consisted of no families and *no women*. Out of the one hundred and five persons who arrived in 1607 only about forty were

living at the commencement of the subsequent year, and these, greatly disheartened, were with difficulty persuaded by Capt. Smith to abandon a resolution they had formed to sail in a little pinnace to the West Indies.

FIRST PERIOD—1608-1620.

But early in that same year, 1608, Captain Newport sailed into the James River with provisions and more colonists among which were two women; and the settlement was thus provided with the elements of possible success.

I now noticed the startling arithmetical fact, that from 1608 to 1776, the period of the Declaration of Independence, *there were just three of these periods of seven times twelve or eighty-four years!* How does that happen? Are we on the track of our long sought discovery, or does this come by chance? The latter could scarcely be the case, as there are hundreds of chances against it to one in its favor. But let us look at the case a little farther. How about the twelve year periods for instance?

SECOND PERIOD, 1620-1632.

In the year 1620, twelve years after the first successful settlement in Virginia, the *Mayflower* landed her colony of "Pilgrim Fathers" on Plymouth Rock. It is another coincidence that it was in 1608 that, seeking refuge from persecution this same party had fled from England to Holland, where at Leyden, they resided during *twelve years* in the enjoyment of religious freedom. But at the end of this time, feeling that they were exiles from their homes, and being unacquainted with the language and customs of the Dutch people, they turned their faces toward America, concerning which they had heard many charming stories, and where they hoped to

be free from all annoyance in the belief and practice of their religious faith.

Another event occurred about the year 1620 (1619), but of a less admirable though scarcely less significant character. A Dutch ship sailed into the James River with a cargo of Negroes on board, which were sold to the colonists; and from that year *slavery* became established.

THIRD PERIOD, 1632-1644.

Twelve years after the landing of the Pilgrims, Lord Baltimore, who had previously made an ineffectual attempt to plant a colony in America, secured a charter for Maryland; but as he died about the same time, the charter was issued to his son and heir, Cecil. This was in 1632 (twelve years from 1620); but the first company of emigrants did not sail until December, 1633, and they arrived in March of the following year. They were mostly Roman Catholics, fleeing also from persecution, and seeking religious liberty. The colony, under Leonard Calvert, the brother of the proprietor and governor, was founded upon the most liberal principles, both political and religious, and having paid the Indians for the land they occupied, they were free from the hostility of the surrounding tribes and exempt from the want and suffering by which other early settlements were afflicted.

The twelve year period that ensued was characterized by large emigrations to New England; also the crystallization of the crude elements of all the then established colonies into something like governmental order, and the first confederation of the New England colonies (in 1643).

FOURTH PERIOD, 1644-1656.

The commencement of this period was fittingly characterized by the independent charter of Rhode Island and Providence

Plantations, procured by Roger Williams, on the basis of *toleration and freedom of all religious beliefs*. The dodecade (or twelve year period) that ensued was distinguished by the republicanization of the Mother Country and the influence of the same upon the colonies in generating and fixing new ideas of liberty and republican government. The Puritans, under the lead of Oliver Cromwell, rebelled against the arbitrary rule of King Charles, and on the first year of the period, fought a battle against the royal troops at Marston Moor, in which Cromwell was victorious. In 1645 was fought the battle of Naseby, in which Cromwell was again victorious, and King Charles was taken prisoner; in consequence of which event Parliament became supreme. In 1649, King Charles was executed. In 1651, Cromwell's victory at Worcester made him practically the ruler over the three kingdoms of Great Britain, Scotland, and Ireland; and in 1653, Cromwell was declared Lord Protector.

On the other hand, the colonists were, during this period, incited to assume grounds more nearly approximating to republicanism, by acts hostile to their interests, on the part of the parent government. It was this period that witnessed the initiation, by Parliament, of *oppressive navigation* laws in respect to the colonies, which, being renewed from time to time, and provoking protests and discussions, gradually educated the colonists to a knowledge and appreciation of their rights, and finally forced them to assert them in a Declaration of Independence.

Equilibration in governments, *republicanization*, is a distinctive characteristic of a fourth degree, being the *middle* of the scale of seven, and this characteristic here appears with sufficient distinctness.

FIFTH PERIOD, 1656-1668.

In addition to the characteristics already noted as distinguishing the several periods mentioned, it is deemed worthy of remark, that in the establishment of the first settlement, in 1608, was witnessed the advent of *English Episcopalianism*; in the second, in 1620, that of *Puritanism*; in the third, in 1632, that of *Roman Catholicism*; in the commencement of the fourth period, Roger Williams in establishing religious toleration in Rhode Island, at the same time inaugurated the sect of *Baptists*. So now the commencement of the Fifth Period, in 1656, was distinguished by the first appearance of the *Quakers* in Massachusetts—an event which not only had a marked influence upon the immediate history of the times, but was fruitful of moral results in subsequent periods. Their persecutions, banishments, martyrdoms and triumphs so reacted against the rigors of Puritanism as to beget a more liberal and charitable public sentiment, and paved the way for the general exercise of a larger freedom of thought.

The political and social evolutions of this period are marked by no very striking peculiarities, but such as appear are sufficiently in correspondence with characteristics which belong to fifth degrees in all scales of seven,—*aspiratory*, reaching upward to an eighth note or degree, which is the first in the octave above. The spirit of independence in the colonies experienced a marked development, stimulated as it was by the increased burdens imposed by the Navigation Law, which, as amended by act of Parliament in 1663, enjoined the colonies to purchase imported merchandise *only* of England. Partly on account of the dissatisfaction which this act excited among the Colonies, and the spirit of opposition to its enforcement which was developed,

the Crown, in 1664, appointed commissioners to visit the colonies, clothed with judicial powers to settle all matters in dispute. The authority of these commissioners was resisted, especially by Massachusetts, and the commissioners returned to England and reported that "*the Colonies had already hardened into Republics.*"

In the Mother Country the Cromwellian Republic came to an end, and in 1660 the monarchy was restored in the person of Charles II., furnishing thus an exemplification on a small scale, of what naturally happens to Republics which have not the virtue, the intelligence and the power to pass upward from their first crude to a second and higher degree of development.

SIXTH PERIOD, 1668-1680.

This period is distinguished by no strikingly characteristic event, either at its *opening* or *closing* year; and yet the developments of the intermediate years are in correspondence with what the serial law assigns to a sixth degree—*fruitage—maturity*. It was during this period that England's policy of exaction from the Colonies was in a certain degree matured as was also that of the Colonies to resist unjust exactions. In 1672 the Navigation Act was made still more onerous. In 1677 Massachusetts denied England's right to tax the Colonies or to make laws, or perform any act of sovereignty toward them. In 1679, the last year of the dodecade, Randolph was sent to enforce the Navigation Law in New England but was vigorously opposed, and finding it impossible to carry out his instructions, returned to England.

SEVENTH PERIOD, 1680-1692.

This period has in a remarkable degree the distinctive characteristics of an END. This will be seen by a cursory

review of the events and changes that occurred during the dodecade. There was a crisis both in the affairs of the Colonies and in the affairs of the Mother Country, such as in each case involved the necessity of a *new beginning*, or as we say in common parlance, "the turning over of a new leaf." In respect to the Colonies, this crisis involved the actual or practical extinction of their charters, and the absorption of the local government into the Crown of England. To the parent government, the period brought *revolution* and the change of a dynasty, accompanied with vitally important modifications in the whole spirit and methods of government.

The facts, in brief detail, are as follows: In 1684, the charter of Massachusetts was annulled by Charles II., for non-compliance with the Navigation Act. James II. succeeding to the throne on the death of Charles, which happened on the following year, also declared the Massachusetts charter forfeited. He determined that there should be no free governments within his dominions. Accordingly, soon after his accession to the throne, he ordered writs to be issued against the charters of Connecticut and Rhode Island; and in 1686, the *middle year* of this period, he appointed Sir Edmund Andros Governor-General of all New England, who commenced his administration by the exercise of despotic power. In 1688, New York and New Jersey were added to Andros' jurisdiction; and for more than two years there was a general suppression of charter governments throughout the Colonies.

But the arbitrary and tyrannical conduct of King James at home, provoked the revolution of 1688, by which he was compelled to abdicate, and William of Orange, and his wife Mary, ascended the throne soon after. A great change was thus inaugurated in the spirit of English politics. The assumption that kings have a divine right to rule without responsibility to

their subjects, and to enforce their whims and caprices regardless of the rights and interests of the people, was rendered no longer possible in the government of England. The English constitution assumed nearly its present form and spirit. The popular will, expressed by Parliament, became potential, and the monarch was shorn of all power except that which was conferred upon him by the laws.

The Colonies warmly espoused the cause of the Revolution, and no sooner had the people of Boston heard of the accession of William and Mary to the throne, than they seized and imprisoned Andros and about fifty of his political associates and sent them back to England under a charge of maladministration of public affairs, and re-established their Republican Government.

It deserves a passing notice that it was during this period, viz. in 1682, that Pennsylvania, subsequently and not inappropriately designated as the "Keystone of the arch of the Union of States," was settled by William Penn and his Quaker followers. Thus Quakerism, which we have seen struggling with Puritan persecutions at the commencement of the Fifth Period, became firmly established.

It was at the close of this Period, especially in 1692, that the wonderful psychological phenomena, or rather series of phenomena, occurred, known as the *Salem Witchcraft*—coincident with similar and still more striking occurrences which happened in France and Sweden about the same time. These phenomena falling exactly within this period, are not without significance as having their parallels at several closing periods of cycles both before and after.

If, then, the twelve year Period initiated by the first successful Colonization on the James River in 1608, was a *first* period in the cycle, it seems almost equally clear that the

period from 1680 to 1692, which witnessed the general extinction of Colonial Charters, and also brought about the English Revolution, was a *last* or *final* period of a series. Here, then, we have the FIRST COLONIAL CYCLE complete, consisting of $7 \times 12 = 84$ years. But our proofs of the cyclic law are cumulative as we proceed, and we are as yet far short of the point at which we propose to rest our case.

CHAPTER IV.

CYCLES OF HISTORY NO. III.

SECOND COLONIAL CYCLE, 1692-1776.

Struggles for empire in America—Effects on the Colonies—Period I., 1692-1704: New Charter to Massachusetts; Extension of territory but with curtailed privileges; New beginning—Causes of alienation—Controversy about salaries of governors—Forebodings of Colonial revolt—II., 1704-1716: First American Newspaper—Queen Anne's War—Educating the colonies to self-reliance—III., 1716-1728: Government of Maryland restored to Lord Baltimore—New Orleans settled by French—Designs of French in the West—IV., 1728-1740: Completion of the number of Colonies that subsequently fought in the Revolution—Birth of the leading spirits of that struggle—V., 1740-1752: Cordon of French forts in the West; War between England and France, and Peace of Aix-la-Chapelle; "Ohio company" formed—VI., 1752-1764: New complications; The "French and Indian War"—Expulsion of the French from all America except Louisiana, in 1763—British Supremacy—Fruitage—VII., 1764-1776: Seeds of revolution in oppressive acts of Parliament; Discontent and fermentation—British troops fire on Boston citizens; Cargoes of tea destroyed—Battles of Lexington and Bunker Hill—Reflections and summing up of evidence—"Eureka!"

THIS second Colonial Cycle was characterized by the struggles of European monarchs for empire in America, and by frequent and prolonged wars between England and France. Between these contestant powers, the Colonies were a third party and for their own protection against the harrassing raids of the French and their Indian allies, they were kept under arms a large portion of the time. While the effect of this was, of course, disastrous to the commercial and financial interests of the Colonies, it served to impress upon them a deeper sense of their own importance and self-dependence,

and to educate them for the final struggle by which they became a united and independent Nation. The vicissitudes of the wars between foreign powers, of which they were, for the most part, at once the theater and object, contributed in some degree to disarrange and chastify, so to speak, the different evolutions or stages of progress in which we have heretofore witnessed the distinctive characteristics of twelve year periods, as forming a connected series of seven. A close analysis of events, however, discloses the fact that the law of the series applies here as well as to the two cycles previously examined; but it will be sufficient for us to exhibit only a few general and salient points.

FIRST PERIOD, 1692-1704.

This Period commences with the issue of a new charter to Massachusetts, in which its territory is extended to the St. Lawrence on the north, to Nova Scotia on the east, including Maine, and west to the "South Sea," whatever that may mean, excepting New Hampshire and New York.

It also included Plymouth, which till then had been a separate Colony, and Nantucket, Martha's Vineyard and the Elizabeth Islands. But with this vast extension of its territory the political liberties of the people were greatly restricted, and consisted almost wholly in the privilege of electing their representatives. The King reserved to himself the right of appointing Governor, Lieutenant-Governor, and the Secretary of the Colony; and of repealing the laws within three years after their passage. The Governor also had the power to reject any law that might be displeasing to him; to appoint all military and judicial officers, and, at his pleasure, to adjourn, or even dissolve the Legislative Assembly. And so if it may be said that Massachusetts, with the provinces

now included in her vastly extended territory, entered on a *new beginning*, it may with equal truth be said that that beginning so far as political liberty was concerned was *at the bottom*. Changes in the governmental affairs of the Colonies outside of the Massachusetts territory, though not so great and of a different character, were yet such as to bear out this idea of a new beginning, and to characterize this period as the *first* of some new series.

But the government of England failed to estimate correctly the spirit of the people upon whom these onerous restrictions were imposed, and instead of uniting the Colonies more closely to the crown, as was intended, these very measures, by irritating and alienating the people still farther, were really among the principal causes which, by persistence and farther aggravation, led to the final separation of the Colonies from the Mother Country. And thus, in the very beginning of this cycle, were the seeds planted which at its close produced the fruits of revolution.

Before the close of this twelve year period, viz., in 1703, the recoil of the public sentiment against these usurpations took occasion to manifest itself in the matter of the salaries of the Governors. The Massachusetts Legislature virtually said to the king, "You have appointed your Governor over us to do *your own* work, and not *ours*, it is therefore your business, and not ours, to pay him for his services;" and thus arose a controversy with the parent government which lasted for many years.

It was in this initial period, moreover, that expression was given by the parent government, of the first foreboding of a final revolt and separation of the Colonies, and for the purpose of forefending such an event, a bill was, in 1701, introduced into the House of Commons, to unite all chartered governments to the crown. This bill, however, was defeated.

SECOND PERIOD, 1704-1716.

The commencement of this period may, perhaps, be considered as sufficiently signalized by the establishment of the first American Newspaper, the *Boston Newsletter*—an event which, though at first seeming of little importance, was really an initiation of one of the most important instrumentalities of modern education and social and national progress. This period also covered almost the whole duration of “Queen Anne’s War,” as it was termed, between Great Britain and France, which commenced in 1702 and ended with the peace of Utrecht in 1713. In this war the French, operating from Canada, with their Indian allies, were a perpetual menace to the colonies, and offensive and defensive hostilities were carried on which, though disastrous to the industry and finances of the colonies, served to educate them in the arts of war, to increase their sense of self-dependence, and to show their importance to Great Britain as a coöperative power against the French.

THIRD PERIOD, 1716-1728.

This Period has no developments which very distinctively segregate it from the others, owing perhaps, to the combined influences acting upon it from without, both from the French and the English. It, however, witnessed a continuation of the contests between Massachusetts and the parent government on the question of the governor’s salary, with a renewal of which controversy the Period opens in 1716. On the same year, also, the government of Maryland, which had been absorbed by the crown, was restored to Lord Baltimore. In 1717 New Orleans was settled by the French. In 1721 the French conceived a design of monopolizing trade with the

Indians, and projected a cordon of forts through the West to connect Canada with Louisiana. Thus French influence became established, and the colonies became a more distinct factor in the settlement of disputes between them and the English.

FOURTH PERIOD, 1728-1740.

This Period, being the *middle* of the scale of seven, ought to present something characteristic of its equilibrating position. The great interior, spiritual and divine forces of development were partially concealed under the coverings of mixed surface developments during some of the intermediate periods of this cycle, but here a providential intimation of them, and of their ultimate outworkings, becomes intelligible in the completion of the number of Colonies which subsequently fought in the Revolution, and in the birth of most of the leading spirits that took part in that struggle. Thus in 1733, Georgia was settled, which afterwards counted as the thirteenth State. George Washington was born in 1732; John Adams in 1735; Patrick Henry in 1736; John Hancock and Thomas Paine in 1737. And so the births of nearly all the signers of the *Declaration of Independence*, and the leaders of the armies of the Revolution, either fall within this period, or only a little before or a little after it, being about equally divided as to their anterior or posterior dates. Here, then, is the Revolution in the first distinguishable and slumbering form of its *fœtal state*.

FIFTH PERIOD, 1740-1752.

This is a Period of still more definite conflicting ideas and *aspirations* between France, England and the Colonies. It commences with the defeat of the Chickasaws in the West by the French, and the accomplishment of their long cherished

design of establishing a cordon of forts through that region, connecting Canada with Louisiana—aspiring through that means to ultimately unite all North America with the crown of France. In 1744 another war was proclaimed between England and France, which ended with the treaty of Aix-la-Chapelle in 1748. In 1750 the “Ohio Company” was formed, receiving a grant by the British Parliament, of six hundred thousand acres of land about the Ohio River. This company immediately caused their lands to be surveyed, and commenced trading with the neighboring Indians.

SIXTH PERIOD, 1752-1764.

The events both of the opening and the close of this period are of a striking character. The French protested against the occupancy by the Ohio Company of lands which they claimed as their own, and seeing that their remonstrances were unheeded, they seized some of the English traders and imprisoned them in one of their forts. The traders complained to the Governor of Virginia that their chartered rights had been invaded and WASHINGTON, now only twenty-two years old, and appearing for the first time in history, is despatched by the Governor with a letter to the French Commandant, warning the intruders to quit English territory. The refusal to heed this warning led to other complications, and finally, in 1756, to another formal declaration of war by England against France. This war, known as the *French and Indian War*, ended in 1763 with the expulsion of the French from all American territory except Louisiana; with the occupation by the English of all Canada, and with the termination of all controversies with that nation concerning American possessions from that time forth. Here, then, we have in a striking degree the characteristics of a *sixth* development—

fruitage—maturity—the fruitage or final result of all contests between the British and French for the possession of the Northern portion of America and, it may be said, the completion of the education and development of the Colonies to take a decisive and independent step of their own.

SEVENTH PERIOD, 1764-1776.

Here we have the gradual evanishing of the old cycle or *octave* of historical developments, and its emergment into a new one—the cycle of our independent republican history already reviewed and illustrated. On the very year 1764 and just twelve years before the Declaration of Independence, the British Parliament commenced that course of oppressive legislation in reference to American import duties and taxes which rendered resistance and a final breach between the two countries inevitable. In 1765, the act known as the “Stamp Act” was passed, and a colonial congress to discuss grievances was held at New York. In 1767, new taxes were imposed by Parliament. In 1768, Massachusetts requested the coöperation of other Colonies in resisting these impositions, and a convention was holden in Boston. On the same year, two regiments of British soldiers were stationed in Boston to overawe the citizens and assist the Custom House officers in the collection of revenue. In 1769 a non-importation agreement was entered into by all the Colonies. In 1770, which was the *middle year of the period*, British troops fired upon some citizens who had insulted them and killed four of them—this being the first blood spilt in the controversy. In 1773 cargoes of tea were destroyed in Boston harbor, by the citizens, to prevent it being sold to the people. In 1774 the port of Boston was closed by act of Parliament; and a Continental Congress was holden in Philadelphia. In 1775, the battles of Lexington and Bunker

Hill were fought, and on the fourth of July, 1776, the *Declaration of Independence was proclaimed, and the new Cycle was inaugurated.*

Here, then, we have, from the first successful English settlement in America in 1608, to the ostensible dissolution of the American Union in 1860, *three complete cycles, each consisting of seven dodecades or twelve year periods.* In each, the dodecades rise from one to seven in the same order of natural progress, in which the characteristics of *beginnings, middles, and endings* are *specially* conspicuous, and those characteristics which are necessary to the *intermediates* of these, are scarcely less manifest. Period number one of each of these cycles is in characteristic correspondence to period number one of all the others; number two, to number two, and so of all the other numbers; and the whole is in correspondence with the order of the series as found in all other departments of nature. Here the system stands before you, reader, not as a *theory* invented by *man*, but as a grand, complex, harmonious and intensely beautiful *Fact* which God alone could have originated; and can you wonder at the enthusiasm of the writer which impelled him to shout “*Eureka!*” at the top of his voice on finding himself the humble discoverer of so grand and magnificent a Truth?

But though the *series of Cycles* here exhibited seemed unquestionably correct and self-demonstrative, I found afterwards that it was *incomplete*, even as respects the history of modern civilization. But before making this discovery and instituting a search for the missing member, the inquiry took a larger scope, attended with a still grander discovery, the exposition of which will be next in order. A missing cycle of 84 years will be pointed out afterwards, when its position and distinctive characteristics can be better understood.

CHAPTER V.

CYCLE OF THE CHRISTIAN ERA, ITS GRADED SUB-CYCLES, AND WHEN CLOSED.

Another long and discouraging search—New unit of 252 years—**FIRST PERIOD, 1-252:** The chaotic and propagating Period—Declining Roman Empire and irruption of Barbarians—Significant Confederation of Frank tribes—**SECOND PERIOD, 252-504:** The period of forms and transformations; Conversion of Constantine; Clovis, victorious and converted, becomes the first French monarch; whole French nation converted—This ends the period—**THIRD PERIOD, 504-756:** Power and dominion acquired; Pope of Rome declared universal Bishop; His temporal power established by Pepin, King of France in 756—**FOURTH PERIOD, 756-1008:** Events characteristic of the period; The church and the world; The dark age; Light from a non-Christian quarter—Abderaman, the Moor, founds a kingdom in Spain, also in 756—Arts and sciences cultivated by the Moors and disseminated through Europe during subsequent centuries; Empire of Charlemagne; Feudalism—Checks on the power of kings; Origin of baronial castles; Equilibration; *Quasi* republic of co-equal barons; Modern Europeanism rises from old Romanism; Panic concerning the end of the world—**FIFTH PERIOD, 1008-1260:** Tendencies to rise; Ambition of Popes; The crusades; The good incidentally accomplished thereby; Local schools formed; Revival of learning; Chivalry; Elevation of the common people; Popular combinations; Origin of civic Republics; Levantine commerce; *Magna Charta*; English House of Commons established in 1258; Correspondence to other fifths; Papal power the bond of the Christian world—**SIXTH PERIOD, 1260-1512:** Decline of papal power over kings; Philip the Fair rebukes Boniface VIII.—Origin of the “great schism;” Ecclesiastical arts and adornments; Cathedrals; The church sinks into a moral stupor; Academies, colleges and universities; Libraries; Art of Printing; Civil and social conditions improve; A “*tiers état*;” The Hanseatic League; Improvements in navigation; The magnetic needle and the stars as guides; Dreams of Columbus; His Discovery of America; Significant ending of the Sixth Period—**SEVENTH PERIOD, 1512-1764:** A crisis necessitating a change; Vices and crimes of the popes and corruption of the Roman Church; Threat of Louis XII.; Reform Councils called at Pisa in 1511 and

in Rome in 1512; These fruitless; Sale of indulgences; Luther aroused and the religious revolution inaugurated; The philosophy of this great change; Why the year 1764 was the fitting period of the close—Disclosures of Swedenborg—Era of Science; Priestly; Herschel; Mesmer; Gall and Spurzheim; Hutton; Werner; LaPlace; Hahnemann; Daguerre; Morse; Kerchoff and Bunsen—Spectroscope.

AFTER thus tracing out these smaller cycles, and proving their existence by an array of evidence which seemed impregnable, the question naturally arose, *How does this law of cycles apply to the whole Christian Era?* If we can discover and clearly demonstrate its application in this extended field of inquiry, and ascertain to what point in the included grand seven fold series of historical evolutions we have now arrived, we shall, indeed, be within reach of logical and prophetic results of unspeakable importance. Here, then, was forced upon our attention a vastly more comprehensive and interesting problem; but again the line of inquiry seemed covered with impenetrable darkness. Hypothesis after hypothesis again was started, but only to be exploded. My supposititious periods again refused to work with each other without chaos, confusion and the utter absence of a natural order of series of anything like coequal numbers of years. Unfortunately (and yet fortunately on account of *incidental results*) I set out with the preconceived thought that this Grand Cycle must necessarily end with the year 1860. But I found that 7 would not divide into this number without a remainder, that 12 would divide into it with a quotient of 155, and 3 with a quotient of 620 years; but that neither of these numbers would work into the *actual facts of history* in any serial order of natural division. I tried other numbers than 1860 which I supposed might possibly be terminal, but with no better results; and after thus groping about for more than three years and almost abandoning the quest in despair, it suddenly occurred to me, as if it

were the thought of a higher intelligence dropped into my mind, to take the numbers I already had, 7, 12 and 3, and work on them, and let the terminal period take care of itself. Now 7 periods of 12 years, of course make 84 years; and the 3 cycles of 84 years each, which we have already ascertained make 252 years. (Thus $7 \times 12 \times 3 = 252$). According to the law by which the first three and the second three co-ordinate and consecutive members of any given series form a *complex unit*; represented by the double triangle, or six pointed star, I now considered my three ascertained cycles of 84 years making 252 years, as forming a *one* in the septave of the Grand Cycle which I was seeking to discover. Now 252 multiplied by 7, gives 1764; and the series of periods each of 252 years duration, would stand thus; 1-252-504-756-1008-1260-1512-1764.

How will this arrangement work with the *facts* of historical periodicity? I first inquire, what is there in the year 1764 to distinguish it as the *end* of one age and the *beginning* of another? and I soon found that which excited my surprise and deepest interest. But we will leave that part of the subject for a brief elucidation hereafter, and proceed to ascertain whether our intermediate periods of 252 years each are periods in *fact* as well as in theory.

The question as to the exact year on which Christ was born, concerning which there is confessedly some little doubt, may here be neglected as of little consequence. The period fixed in the received chronology cannot be more than three or four years out of the way at the farthest; and it must be considered that in the revolutions of cycles there may be slight circumstantial retardations and accelerations which will sometimes throw critical events a little out of the exact point of time at which they ought to occur, while by the *average* duration of a number of successive periods, the law of periodicity will stand

perfectly affirmed. We will take our era, then, as it has been universally received since the sixth century, and we will start from the year 1 as being the point *de facto* and thus providentially, as it were, fixed for the beginning.

Considering Christianity, then, as the moral or spiritual force which underlies the evolutions of the Era now to be brought under a rapid and very general review—for such it was in point of *fact*, whatever questions materialists may entertain respecting its truthfulness—we will note the successive steps of its grand march down the course of time, with the ecclesiastical, political and social phases distinguishing each.

FIRST PERIOD, 1-252.

The period commencing with the year 1, and ending with the year 252, may be appropriately termed the relatively *chaotic* period of the Christian Era. It was the period of propagation, of the planting of churches; of struggles, trials and persecutions; of apologies, and religious controversies with the heathens; and of independent action of local churches, bishoprics, and ecclesiastical organizations. The church was not yet a compactly organized Unit, as it afterwards became. The Roman Empire with its Pagan ecclesiasticism, which, at the commencement of the era, was at the zenith of its power and glory, and which was to be the subject of conquest and appropriation by the moral power of the new doctrine, soon after the commencement of this Period began to take the downward steps of old age and decrepitude. While this retrograde change in old Rome was going on, new enemies were being prepared for her from without, which in a subsequent age were to become converts and allies of the Christian Church; and all this by the operation of those laws which govern un-

foldings and interactions in the great Body of Humanity as a Whole.

The closing part of this period and beginning of the next, was fittingly characterized by a confederation of seven tribes of Franks for the purpose of mutual protection against their enemies, and to carry on perpetual warfare against the Roman Empire. These people, inhabiting the country of the lower Rhine, first make their appearance in history about the year 241. The Confederation referred to was initiated about the year 250, and probably attained to organic completeness about the year 252; as it appears they made their first incursion into Gaul in the year 255. This compact of tribes was the *germ of the French nation* which, in after times, as we shall yet see, sustained such an important complementary relation to the Roman Church, and in other respects was for centuries a most important element in the politics of Europe.

SECOND PERIOD, 252-504.

If the first period was relatively a *chaotic* period, this is a period of *Forms* and transformations, or the destruction of old forms and the establishment of new. The simple original Christian faith was, during this period, elaborated into a variety of definite, doctrinal forms, both heretical and orthodox according as judged by this or that standard of thought subsequently adopted. These diversities of views led to prolonged and sometimes bitter disputes between different teachers; and thence to ecclesiastical Councils by which the great leading catholic doctrines were defined and set forth in essentially the *same* fundamental forms in which they have continued to be received in the Church through all subsequent times.

An event of great importance both to the Church and to the

political government occurred in the conversion of the Emperor Constantine about the year 318, who soon after that date published laws and edicts favorable to the new religion, which gave it an undisturbed footing throughout the Roman Empire.

Events in the outer world from the beginning to the end of this period, had a tendency consistent with that of developments occurring in the Church. Constantine decided to remove the seat of Empire to Byzantium, which he rebuilt and called Constantinople, after his own name, leaving the western part of the Empire a prey to turbulent factions and to ambitious aspirants for imperial honors; and after being weakened by the assaults of its foes without, and the demoralization of its worse foes within, the Western Empire was finally overthrown by Odoacer, who marched with his hosts into Italy in 476.

The confederation of Franks which, as we have seen, was formed at the close of the last period, had become crystallized, and prepared for its intended work by about the year 252; and three years afterwards it made its first incursion into Gaul. Thenceforward, as opportunities favored, this newly formed power continued to make occasional and formidable raids into the dominions of the Romans, until by a victory of Clovis, their leader, over the Roman general Syagrius at Soissons in 486, they succeeded in driving the Romans entirely out of Gaul, which this general had continued to hold for ten years after his imperial master, Romulus Augustulus, had been dethroned. In 496 Clovis gained a victory over the Allemanni at Tolbiac, near Cologne, immediately after which he was baptized into the Christian faith and anointed by St. Remigius. He then placed a crown on his own head at Rheims, and by this act became the *founder of the French Monarchy*. In the example of embracing Christianity he was followed soon after by almost the whole French nation. These events, the

significance of which will become more apparent as we proceed, fittingly mark the *close* of a Period, the commencement and intermediate stages of which, as we have seen, were characterized by occurrences befitting a *second* period in a series, in which forms and transformations rise out of primal and relative chaos.

THIRD PERIOD, 504-756.

This is a Period distinguished by the more definite *acquisition of power and dominion* by the ecclesiastical and political forms which, in their secular modifications, were to rule the Grand Cycle. It commenced with the inauguration of the French Monarchy, and thus with the establishment of a political power which, during subsequent ages, and so long as it remained intact, served as a patron and support, and in two or three instances, as we shall see, as a restraint to the Popedom. It would almost seem that there was something prophetic of this perpetual *liaison* between the two powers, in the title, "*Most Christian Majesty and eldest son of the Church*," which the Pope conferred upon Clovis immediately after his baptism and anointing, which title was ever afterwards borne by the kings of France.

Thenceforward the aggrandizement of the See of Rome was progressive without interruption, not only from the support and comfort derived from the French Monarchy, but from other causes. In the latter part of the sixth century we find Popes Pelagius II. and Gregory the Great disputing the ecclesiastical supremacy with the Bishop of Constantinople, and claiming to be the true universal Bishop. In 602 Phocas, the tyrant Emperor of Constantinople, in compliance with the request of the Roman Pontiff, formally declared him Universal Bishop.

Though the Byzantine Emperor had long ceased to have any control in Western Europe, Belisarius, a general of Justinian, reconquered Rome and the adjacent provinces in 537, which were subsequently put under the government of an Exarch or Viceroy, having his seat at Ravenna. This Exarchate was conquered by Astolphus, king of the Lombards in 752; from him it was taken in 755 by Pepin, King of France, who donated it to the Pope of Rome on the same year and confirmed the gift in 756, the very year which ends our *Third Period* and begins a *Fourth*. This donation of Pepin to Pope Stephen III., was the origin of the temporal power of the Papedom, which continued through subsequent centuries with slight interruptions, until the wars between France and Germany in 1870 compelled Napoleon III. to withdraw his troops from Rome.

FOURTH PERIOD, 756-1008.

If any of our readers should be disposed to regard our divisions of time as arbitrary or artificial, they are invited to consider the marked events with which this period begins, and the peculiar characteristics which distinguish it throughout. The union of the temporal with the spiritual power—of the sceptre with the cross and keys—of the Church with the world—what event could have foreshadowed more striking developments in the course of subsequent time? And if a union of these two extremes was ever to come, what more appropriate place for it to occur than right here, in the *middle* of the scale between these two extremes, or in the *Fourth* Period of the scale of seven? After this, of course, we may expect spiritual matters to become temporalized, and temporal matters to become ecclesiasticised if not spiritualized, until the distinctive characteristics of both are measurably lost. It is a matter of no surprise that the point of the lowest ebb in the tide of human affairs, both temporal and spiritual, should

soon be reached under this confounding of antagonizing forces; and hence the period now to be briefly traced is one that should be eminently characterized as the “dark age.”

The spirituality of the Church now becomes, in a great degree, immersed and lost in the spirit of this world, and practical religion degenerates into the mummery of external forms, ceremonies and obedience to the dicta of the ecclesiastical rulers. The arts, sciences and literature of old Rome, neglected and despised, became buried and lost in the *debris* of the ruined empire, and ignorance covered the earth like a pall.

But as if for the purpose of arresting this tendency at some future stage of its downward course, *another* event, important in its outgoings to the future centuries, occurred *on the very year* which begins our present period, and coincident with the assumption of the sceptre by the Pope. It was on that year that Abderaman, called also Almansor, the Moor, founded an independent kingdom in Spain. From the year 712, a portion of Spain increasing in extent, had been in possession of the Moors, which was governed by emirs subordinate to the viceroy of Africa; but civil wars prevailing among the Mohammedans, transferring the Califat of Bagdad to another family, gave to Abderaman the opportunity of renouncing his allegiance to his former masters, and setting up his independent kingdom in 756. He established his residence at Cordova, which he made the seat of the arts, sciences and all branches of learning which were so zealously cultivated by the Mohammedans of the East of that age. From this Moorish seminary, teachers were furnished who, during the ensuing centuries, blessed Christian Europe with their acquisitions in the arts and sciences, and to their influence, in a high degree, Christendom owed the revival of learning which took place in the eleventh, twelfth, and thirteenth centuries.

Charlemagne, the son and successor of Pepin, was crowned and anointed Emperor by the Pope in the year 800. This event was considered as the ideal revival of the Roman Empire, but it proved to be, in many respects, a totally different affair, both in form and spirit. By the subsequent conquest of the Saxons, the Empire of Charlemagne was made to embrace Germany, as it had previously been extended over the greater part of Italy.

One of the chief features in the political and social conditions of the Empire of Charlemagne, which distinguished it from the Empire of Rome, consisted in the institution of Feudalism. The germs of this institution, if such it may be called, appeared immediately after the incursions of the northern tribes into the provinces of the Roman Empire. The military commanders by whose aid the conquests of these provinces had been made, were rewarded by their kings by apportionments of land to be occupied by themselves and their retainers, on condition that in war they would each furnish the king a certain quota of troops to serve for a given period of time. During the Period now under review, these little powers within the great or kingly power, crystallized and came to that degree of perfection which furnished a marked characteristic of the civilization of that age and the ages following. These petty chieftains, under the several titles of Dukes, Barons, Governors of provinces, Counts, Marquises, etc., each exercising regal powers in his own particular dominions, would make laws, establish courts of judicature, coin money in his own name, and levy war against his private enemies. The king had little more control over them than to summon them to military service in case of war, to judge them in his courts by their assembled peers, and to confiscate their estates in case of rebellion. Consequently, when agreed

among themselves, they could make or unmake kings, and thus were often an important check upon the use or abuse of royal power. Their frequent contentions with each other, carried on according to an acknowledged right of private warfare, necessitated contrivances for self defence, and hence originated during this period, almost all those old baronial castles the ruins of which still appear in Germany and some parts of France.

The *equilibrating* phenomenon which occurs in the fourth or middle degree of all scales of seven, here appears in this *quasi* Republic of coequal barons or feudal lords as contrasted with the king; and though the masses of the people were enslaved, and ignorance, violence and rapacity prevailed everywhere, a common aspiration grew out of these very conditions which, though faint at first, and scarcely discernable, was destined by its increased unfolding as time rolled on, to work out some of the most important results for Europe and humanity.

Charlemagne himself, after attaining to imperial dignity, was actuated by a laudable desire to improve the intellectual condition of his subjects, and to this end he invited to his court learned men from different countries, and commanded the bishops to establish local schools for the instruction of the young. These efforts, however, were of little avail as the time for their success had not yet arrived. But from the Empire of Charlemagne, and the perfected feudalism of the times, we witness the spectacle of *modern Europism beginning to rise up out of the shell of old Romanism*, much as the animal kingdom at a fourth and corresponding period of the great geological Cycle, rose, through the *amphibious* forms of tadpole, frog, and salamander, from the tenantry of the ocean to become denizens of the earth and upper air.

The end of this Period was characterized by a great panic

which prevailed throughout Christian Europe, caused by the apprehension that the world would be destroyed at the end of the thousand years, in fulfilment of a prediction recorded by St. John in the Apocalypse. Under the terror of this delusion, many transferred their property to the churches and monasteries, and devoted themselves as slaves to the priests; and on the appearance of an eclipse of the sun or moon, multitudes of people would hide themselves in caves and other dark and sequestered places.

FIFTH PERIOD, 1008-1260.

Fifths in all scales of seven, in whatever department of nature, have the general characteristic of an *aspiratory* or *uplifting* tendency, as though seeking some desirable and as yet unattained point of dignity which has just been brought into distant view. Thus the fifth note in the musical scale according to harmonic law, seeks the eighth, which is the first of a new octave; and the blossom, which is the fifth development of the plant, has for its objective point the development of the incipient form of the new plant as contained in the ripened seed. We shall find this aspiratory and uprising tendency exemplified in a marked degree, in this fifth Period of our grand historical Cycle. In this view, we are borne out by a remark of Russeil, who says: "The utmost point of decline society seems to have attained, was about the beginning of the eleventh century; when disorders of the feudal government, together with the corruptions of taste and manners consequent upon these, were arrived at their greatest excess; and accordingly from that era we can trace a succession of causes and events which, with different degrees of influence, contributed to abolish anarchy and barbarism, and introduce order and politeness." (Hist. Mod. Europe, Vol. I., Letter XVIII.)

The Ecclesiasticism, which in the previous ages had been content to remain subordinate to the civil power, now becomes ambitious and aspires to supremacy. Mosheim in his Church History, Century XI., Part II., Chap. II., §2, says: "The power and majesty of the Roman Pontiffs attained their greatest height during this century; yet it was by gradual advances, and with great difficulties. * * * With incessant efforts they strove to be acknowledged as not only the sovereign legislators of the church, superior to all councils, and the divinely constituted distributors of all the offices, and dispensers of all the property belonging to the church, but also—what was the extreme of arrogance—to be acknowledged as lords of the whole world, and the judges of kings, or kings over all kings." These ambitious aspirations were carried to their extreme point of practical realization by Hildebrand, a man of extraordinary firmness and ability who, under the title of Gregory VII., occupied the papal chair from 1073 to 1085. The Pope's bull of excommunication against an emperor was now considered sufficient to absolve his subjects from their allegiance to him, and caused them to avoid his presence as one tainted with an infectious disease, as was exemplified in several instances; and in 1176 we find this papal supremacy still illustrated in the phenomenon of the Emperor Frederick Barbarossa holding the stirrup of Pope Alexander III., as he mounted his horse. So much for the *aspirations* and *uprisings* in that direction.

The superstition and fanaticism of this age gave birth to that wonderful phenomenon known as the *Crusades*, commencing in 1096, and continuing, intermittently in *seven* successive spasms, till 1249. The object of these wars was to recover Jerusalem and the Sepulcher of Christ from the possession of the Saracens. Reverence and rage, love and hate, devotion

and brutal passion—all the elements of human nature in its then low and undeveloped state—were summoned to put forth their utmost efforts for the achievement of that great end. The undisciplined hordes of Europe were precipitated upon the shores of Palestine. Millions of lives were lost in the struggle from first to last; and though victory crowned the Christian army, it was, in itself, neither important nor enduring.

But this unseemly ebullition in the heart of the ages was productive of great good in another way. It brought the impure elements of human society to the surface, whence they could be removed. As the atmosphere, after a protracted and sultry calm, during which it has gathered noxious miasms, concentrates its forces in the tornado, and discharges its poisons in exploding thunder, so was the stagnation of a dark and morally sultry age broken by that social tornado called the Crusades; and after all was over, the minds of men came out clearer and brighter, with new ideas and aspirations, and with new points of departure.

Even the early part of this period witnessed a slight awaking of the human intellect. Local schools began to be formed during the first half of the eleventh century, but as yet they were neither numerous nor attended with any marked success. In the following century they increased in number and improved in quality, and began to be a sensible influence for the common good. The old works of Roman literature, that for centuries had been buried in the cloisters, began to be brought forth and studied. The arts and sciences, cultivated by the Moors of Spain, became more frequently the subjects of inquiry and study; and thus the age came to be distinguished by after historians, as "*the age of the revival of learning.*"

One of the beneficial institutions growing up in the eleventh

century, the governing sentiment of which was afterward greatly stimulated by the experiences of the crusades, was that of *Chivalry* or *Knighthood*. Its chief *animus* was a sentiment of personal honor, a love of warlike adventure, especially in single combat, a lofty devotion to the female sex, and a general refinement and politeness of manners. That which is admired by all will be imitated by some; and though these sentiments were often carried to fanatical and ridiculous excesses by the knights, the general influence of the order was to modify the asperities of manners in a rough and barbarous social state.

There was also, during this Period, a decided elevation of the condition of the common people, partly as a reaction against the oppressions of their masters and partly as the appropriation of their share in the common results of general progressive developments. The feudal aristocracy and the bishops owned almost all the land, and the powerful barons, each having numerous retainers, despised all employment except that of war, and obeyed no laws except the laws of honor which they themselves had created. They looked upon those who were engaged in peaceful employments as ignoble and created only to obey and serve. Hence the common people, especially in the early part of this period, were constantly subject to oppression and violence from the lordly classes, from which they could find no escape but in *combination* for mutual protection. Small cultivators of lands, whose produce was open to raids commanded by the barons, sometimes found means to purchase the protection of the counts until they acquired that power of self protection which accompanies accumulated wealth; while the artizans and mechanics banded together, built high walls around their clustered habitations, which became cities; established their own forms of govern-

ment, as little Republics, and there pursued their various trades and manufacturing employments, and grew wealthy, intelligent and in general sufficiently powerful to protect themselves against invaders. At subsequent times, these cities, corporations and guilds would confederate, as necessity might seem to require, for mutual protection against their enemies. "Associations which, to the best men, appeared the only means of security against the disorders of the times, became so universal that almost everywhere, persons of the same trade or profession were closely united, and had certain laws and regulations among themselves." These little star-gleams out of the night of the ages, may prove useful indices to those who are groping in the darkness of social problems still unsolved, and which have become of special importance at this very hour.

The political and social conditions of the common people improved from other causes. Commerce with the Levant arising from necessities created by the Crusades, enriched republican cities, and added to their power and importance. In 1215, the nobility and people of England forced King John to sign the *Magna Charta Libertatum*, or Great Charter of Liberty, which, by restricting kingly power, secured important privileges to all classes of people. Many of the Barons, after their return from the crusades, found themselves poor, and were obliged to sell to the people privileges of corporation and self-government; and in 1258, the people of England who were free-holders obtained a voice in general legislation, by the establishment of the *House of Commons*.

This, therefore, is the *blossoming* period of the tree of history, and its facts sustain its appropriate character as *aspiring*, *arising*, *advancing*. It is in manifest correspondence with the Fifth Period of the great geological cycle—that which pro-

duced *aerozoa*, or creatures that fly in the air. Alas, the same period produced dragons and serpents as a counter development; and here, in the human period, we may find, in the ecclesiastical usurpations, the *nidus* of that "great red dragon" with seven heads and ten horns, which St. John in apocalyptic vision saw as giving trouble in after times. It is just to say however, that in this age of ambitious aspirations, baronial, kingly, and popular contentions and general dividing influences, the papal power and authority was the *bond of the Christian world*.

SIXTH PERIOD, 1260-1512.

From the first Diet of the Hanseatic League to the first germs of the Reformation.

Still following the guidance of our universal typical series, and the correspondences of its several parts, we might expect to find in this Period the characteristics of *fruitage* and *completeness*. What are the facts? We shall consider them in their two fold relations to the ecclesiastical and secular affairs of the world.

During the previous Period and a part of the present one, the Church, in its assumed supremacy over the potentates of the earth, grew rich in all the worldly resources of the times. The Sovereign Pontiff had but to will and the magnetism of his volitions vibrated through all the nerves of obedient Christendom. But while the secular arm of the Vatican was limited in the possibilities of its growth, the whole world without was in line of progressive development, and a period must at length arrive when popish power over secular affairs would fall under greater restrictions. This crisis arrived in 1303, when Philip the Fair, King of France, effectually rebuked the arrogance of Boniface VIII., publicly accusing him of heresy,

simony, dishonesty and other enormities, and proposing the calling of a council to depose the guilty pontiff from his office. In an insurrection stirred up by Philip, the Pope was captured, and was to have been tried before a council assembled at Lyons, but died before he could be removed from Rome. Two years after this, Philip caused the election of Bertrand de Got, a Frenchman, who, under the name of Clement V., transferred the pontifical court to Avignon in France, where it remained for seventy years. This was the cause of a great schism in the Latin Church, and, during a portion of this period, two Popes reigned, one at Avignon and one at Rome.

But though in consequence of these vicissitudes, the papal authority over temporal rulers suffered a decline from which it could never recover, the Church was still strong in the reverence and affections of the people of all classes, and to her shrine were brought the richest offerings of the arts, which flourished in a high degree of perfection during the latter portion of this period. Most of the grand old churches and cathedrals were built during this age, which remain the wonder and admiration of the world at the present time; and these were adorned with statuary and paintings in the best style of art. Retiring within these magnificent architectural structures, the Roman Catholic Church became absorbed in the contemplation of her statues and pictures of the saints, and while listening to the notes of her splendid organs, and the lullaby of her Gregorian chants, she sank into a moral stupor, and as a power to lead the civilization and intellectual progress of the world, she became practically dead, and has remained so to this day.

Learning, having revived in the previous age, attains in this a comparatively high degree of development. Academies, colleges and universities were erected in the principal cities of Europe. In these all the liberal arts and sciences then known

were taught, the same being distributed into several faculties, as at this day. Libraries were also collected, and men of learning were excited by honors and rewards to aspire after fame and distinction.

To this general intellectual unfolding, *the art of printing*, discovered about the year 1440, gave an additional and most powerful impetus, by facilitating the multiplication of copies of books which had previously been produced only by the slow and laborious work of the penman. Moreover, after the fall of the Greek Empire by the capture of Constantinople in 1453, most of the learned men of that nation emigrated to different parts of Europe, and, employing themselves as teachers, everywhere diffused the blessings of their acquirements in literature and the arts.

The civil and social conditions of the world also advanced, during this Period, to that state of development which, under the possibilities of the old *régime*, may be called *mature*. The free corporations and guilds which originated during the previous Period, now became largely developed, particularly in Italy and Germany. The political powers of the King and nobles were now counterpoised by a *tiers état*, or third state, so called, which consisted of the common people, as represented by their own chosen deputies, in the legislative councils of the nation. A definite form was given to this liberal innovation, by Philip the Fair, King of France, in order to make himself popular with the people during his controversy with Pope Boniface VIII., already noticed. England, generally in advance of other nations in her bold strides toward freedom, had attained to something of this kind during the preceding age, in the form of her *Magna Charta* and her House of Commons; but now Germany, as well as France concedes these rights to the common people. At first these representatives from the

masses were subjected to great humiliations, and were obliged to remain outside of the bar and receive and answer the propositions of the king upon their knees, while the clergy were seated on the king's right hand and the nobility on his left. But the steady march of civilization gradually mitigated these remaining rigors, until at a period much nearer our own time, the *tiers état*, or third state, became virtually the nation itself.

That important confederacy of manufacturing and commercial cities called the *Hanseatic League* began to germinate about the year 1239; and in 1260 (the first year of our Sixth Period,) its members had become so numerous that its *first diet* was held at Lubeck, the chief city of the League. Cities afterwards joined the League to the number of eighty-five, which were divided into four provinces, each having a chief city. Charters from kings and princes gave firmness to this organization, and in 1364, an act of confederation was drawn up at Cologne, in which the objects of the League were more definitely declared—"to protect themselves and their commerce from pillage; to guard and extend the foreign commerce of allied cities; and so far as possible, to monopolize it; to manage the administration of justice within the limits of the confederacy, etc." The political importance of this League now speedily increased, and by its belligerent power, and its wealth acquired by manufactures and commerce, it was ultimately enabled to control crowns and kingdoms.

Princes and kings meanwhile learned the advantages of commerce to their own dominions. The magnetic needle, which had been discovered by the Arabs about the year 1150, was now brought into its higher uses, and navigation, which previously had been mostly confined to the Mediterranean and Baltic Seas, and had seldom ventured out of the sight of land, now launched boldly upon the Atlantic Ocean, discovering the

Azores, the Cape Verdes and other islands before unknown—exploring the western coast of Africa, doubling the Cape of Good Hope and opening commerce with the East Indies. In these maritime adventures, the little obscure kingdom of Portugal took the lead; to the genius of one of its enlightened princes, Don Henry, the world owes the first adequate discovery of the mathematical guides afforded by the positions of the stars, and by the tendency of the magnetic needle to point to the north.

How independent of human designs or even conceptions are the forces which predetermine the course of events in the world! An Intelligence above man seems, at this point of history, to have forecast the necessities of the future, and planned for their supply. On the one hand, there is an ecclesiastical force of restriction that seeks to tether the minds of men to old forms and standards—which assume to be the only possible ones authorized and divine; on the other, there is a general tide of awakened mentality which is constantly rising higher and higher, and is surging more and more violently against the adamantine walls which the church of Rome has built to confine it.

Ultimately this mental tide, on whose buoyant forces the uplifting of the human race is dependent, must rise above all barriers, and must be provided with an outlet and a theater in which it may continue to freely rise and expand forevermore. To supply this exigency, dreams were sent from heaven to the mind of a Christopher Columbus, picturing an existing continent upon some far off western shore of the Atlantic Ocean. With the pictured thought comes the inspiration of an undoubting faith; and fired with the ambition of proving the reality of that which had thus been shadowed, Columbus, with the patronage of the king and queen of Spain, organizes his

voyage of exploration, and an island near the coast of the American Continent is discovered in the year 1492. Other exploring voyages were set on foot, and, under the patronage of Henry VII. of England, the Cabots discovered the North American Continent in 1497, and Columbus, on a third voyage, discovered South America in 1498. Thence, after many years of voyages and explorations, a sufficient amount of knowledge concerning the New World had been acquired to lay it open for settlement by Europeans.

We have now drawn near the end of our Sixth Period. It is claimed that its prominent characteristic phases as here pointed out, fully warrant us in designating it as a *Maturing* Period, or a Period of the *Fruitage* of all the past—corresponding, in *principle*, to sixth degrees in all natural series of seven, according to the philosophy by which we have thus far been guided in our investigations.

SEVENTH PERIOD, 1512-1764.

This is the period of the harvesting both of the wheat and the tares; the separating of the wheat and chaff, the disintegration of old forms, and the planting of the seeds of a new order of ecclesiastical, political and social affairs. A crisis had now arrived which rendered great and immediate changes unavoidable. The Roman Church, including all of its ecclesiastical orders, from Pope to mendicant friar, had become shamefully corrupt. History has painted some of the last Popes of the previous period, as monsters of vice, arrogance and dishonesty. Roderic Borgia, who, under the name of Alexander VI., occupied the papal chair from 1492 to 1503, is charged with the most abominable licentiousness and crime, and for his cruelties is sometimes called the Nero of the Popes. It is said that he died by poison, drank through mis-

take, which he and his son Caesar had mixed for others. His successor, Pius III., died at the end of twenty-six days, and was succeeded by Julian Roveria under the name of Julius II., who, it is said, obtained the pontificate by fraud and bribery. Besides other vices with which he is charged, this pontiff was characterized by great ferocity, arrogance, vanity, and a mad passion for war; and while he spent his time in camps, the discipline of the church and the spirit of religion sank to even a lower depth than that which it had before attained.

The monastic orders of all descriptions swarmed with ignorant, idle and debauched people whose lives were so infamous that the common people regarded them with contempt and abhorrence. There were still some good men, both of the sacerdotal orders and the laity, who deplored these evils and sought to reform them; but these were almost everywhere met with overpowering resistance, and received abuse and injury in return for their well meant endeavors.

At length Louis XII., king of France, disgusted with these scandals and disorders, and more particularly desiring to rebuke the conduct of Pope Julius, published a threat, stamped upon the coins he issued, that he would completely overthrow the Romish power, which he designated by the name of *Babylon*. Mosheim adds to this statement, that "some of the cardinals of the Romish Court, relying on the authority of this king and the Emperor, summoned a council at Pisa in 1511 to curb the madness of the Pontiff, and to deliberate on measures for the Reformation of the intolerable corruptions in religion. But Julius, relying upon the power of his allies and his own resources, laughed at this opposition. Yet not to neglect means for frustrating these designs, he called another Council to meet in the Lateran palace A. D. 1512. In this body, the acts of the assembly at Pisa of the year before were spiritedly con-

demned and annulled, and undoubtedly severe anathemas would have followed against Louis and others if death had not overtaken the audacious pontiff, A. D. 1512."

Here, then, is the plain issue defined, as it had not been defined before, between the corruptionists of the church and those in her bosom who were desirous of reform; and here is a plain and pointed *rejection* by the sovereign and supposed "*infallible*" ruler of the church, of the unquestionably just demands of those who sought the mitigation of the disorders and wrongs which existed in her communion. The reader will please notice the year on which this event falls—1512—the very year of the close of the *Sixth* and the commencement of the *Seventh* Period of our chronological series, as determined by the *law* here claimed to govern the evolutions of the cycle.

What follows? The Lateran Council that had been assembled by Julius, continued in session for some time after the death of that Pontiff, and Leo X., his successor, took good care that nothing should be sanctioned by the assembled prelates that might seem favorable to the views of the reformers. All efforts to reach the desired reforms by the ordinary methods of ecclesiastical adjustment thus proving fruitless, the tide of opposition to these abuses, now risen so high and grown so strong as to be no longer repressible, must seek other channels of outlet and the breach of its barriers must naturally occur at the weakest point—concerning which we will now say a few words.

Among the artifices of priestcraft to fleece the people, was the sale of *indulgences*, so called, by which the punishment of sins was remitted in consideration of contributions of money to pious uses. This practice originated in the eleventh century, when it was used by local bishops, though rather sparingly, for the purpose of raising money to meet the exigencies of the

Crusades. The Popes subsequently monopolized this new source of revenue to themselves and those upon whom they might expressly confer the authority to use it. At the period of which we are now speaking, the sale of indulgences had become more common than in previous times, and was a fruitful source of revenue to the Pope, being often used by him for personal objects, as well as to build and adorn churches and support other ecclesiastical enterprises. The ignorant and timid were persuaded that by thus cancelling beforehand the penalties due to their sins, great advantage would be likely to accrue to their souls. Most of the better informed however regarded the practice as a swindle as odious to its perpetrators as it was debasing and demoralizing to its victims; while princes could not help seeing that it impoverished their subjects in proportion as it enriched the Church. It was in the matter of this traffic in indulgences, that the Roman hierarchy exposed its most vulnerable point to the direct attacks of an outraged public sentiment; and when the monk, Johann Tetzel, sent by the archbishop of Metz, under the sanction of the pope, appeared at Wittenberg to solicit the people to purchase the expiation of their sins, future as well as past, the storm cloud which had long been gathering over the whole brood of ecclesiastical corruptions, burst in the voice of a *Luther*, in tones of thunder which reverberated throughout Europe, loud enough to shake the Papal throne itself. The tocsin of religious revolution was soon sounded throughout all Germany, Switzerland, Sweden, Denmark, England, and a fire was kindled in every nation in Christendom which has not ceased to burn to this day.

* * * * *

Let us pause here, for a moment, and endeavor to catch some farther glimpses of the true philosophy of this great change.

The structure of the Roman Catholic Church was a legitimate growth of the ages through which it passed and of the various conditions acting upon its germinal principles, from without. Being a naturally accreted organism, formed out of only such materials as the early and middle ages afforded, she was, of course, the best comprehensive religious institution that was possible for the people and nations embraced within her moral jurisdiction, during the centuries and stages of human growth which legitimately came under her supreme authority. She had the credit of conserving in her secret bosom, the truths and spiritual principles brought to the world by Jesus, however these may have become obscured among the darkening mazes of her own factitious and humanly constructed creeds and formulas; and these truths and principles perceived and felt by the favorably constituted and inspired few, never ceased to be potential in the development of good and holy men and women who shone as lights in dark places, and many of whose names are now justly enrolled in the calendar of saints.

But there was nothing especially in those ages of general moral depression to prevent the organism of the church from becoming an instrument also of human ambition and selfishness, such as is too conspicuously displayed on every page of her history during many centuries. But while her pontifical and priestly rulers continued to preserve in their consciences the reminiscence of the spiritual and supreme principles which formed the foundation stones on which the whole ecclesiastical structure rested, the church, a *unit* in herself, naturally exerted an influence to draw together and unite in the bonds of mutual obligation, all nations and all branches of human society that were embraced within her fold. In this capacity she insensibly led them forward to higher stages of moral

culture and refinement; whereas without her common motherly influence, they would have remained in their original condition as conflicting barbarian tribes.

But if as viewed in this light, she possessed those divine elements which rendered her "a power ordained of God," as is said of some other "powers that be," it is also true that the increasing, and finally superabounding *human* elements that became mixed up in her composition, were such as to fix upon her the stamp of mortality and limit her sphere of usefulness to the transient condition of the ages to which she was more especially adapted. The limit thus determined was in a great degree attained, when in her dead ripeness at the end of her sixth age she undertook to restrain not only the intellects but the *moral sense* of the most intelligent and virtuous of her people, and when by exerting the whole force of her authority to perpetuate abuses and crimes which had become rank in her sacerdotal orders, she became to that fatal extent, a *positive power of evil*.

It was not Luther that made the Reformation, but rather the Reformation that made Luther. The spirit and power of it, as the spirit and power of God, had long been slumbering in the convictions and moral sense of the people, and its constantly accumulating force under as constantly accumulating provocations by the corrupt church on the other side determined the absolute certainty of a final revolutionary explosion, and rendered its occurrence a mere matter of time. Luther only *gave voice* to this popular spirit and tendency, which commenced its insensible development even long before he was born, and only reached its climax in his time; and even had Luther never existed, it would have found utterance through other tongues and pens, and final results would have been about the same.

Of the conflicts of the warring elements of Catholicism and

Protestantism which came in the course of this religious revolution, and of the events and changes in the political and social world to which these gave rise, we will not now speak particularly, inasmuch as this same period in the history of Christendom will be traversed when we bring to view a sub-cycle of history of which we have not heretofore definitely spoken. It merely remains to be remarked, that as the Roman Catholic church was an organization of the middle ages, and suited to meet the exigencies of middle age conditions; so, as scourged and chastened by Luther and his co-reformers and successors, it was legitimately, and in divine order, perpetuated to the close of another æon of 252 years, and, as an external institution, even to the present time, for the purpose of meeting the exigencies of *middle age conditions which still linger in some parts of the mental and social world.* But those who are familiar with history scarcely need to be told, that from the close of the sixth period to the present time, the Catholic church has lacked the power to lead the progress of human society, either as to science, philosophy, morals or civilization; or if this assertion should be disputed, the proof of its truthfulness will incidentally appear in subsequent chapters.

But what is there to mark the year 1764, or about that time, as the close of the seventh period, and of this Grand Cycle, and the commencement of a new? This was the next question that occurred to the writer's mind after perceiving the wonderful verification of the law of the seven fold series in the succession of these Periods, each of 252 years, and each in its numerical order, unmistakably exhibiting the peculiar characteristics which the law would assign to it. It did not require a very lengthy inspection of the pages of history from that time to the present, to disclose the answer. In the first place, it was seen that this date falls in the midst of the career

of a great and mighty mind which God had prepared and sent into the world to make such philosophic, religious and spiritual disclosures as could only serve for the foundation of a New Age. The thirty volumes of science and philosophy, and about the same number of volumes of disclosures of inner and spiritual mysteries, left to the world by EMANUEL SWEDENBORG—must ever shine like a galaxy of stars in the intellectual firmament.

Now it is a startling fact, to be cited in this connection, that Swedenborg, apparently without any conception of our Law of Cycles in history, announced and described in an elaborate work, *the last judgment in the spiritual world* as incident to the consummation of the church on earth. This occurrence, the incidents of which he professes to have personally witnessed in his conditions of spiritual illumination, is stated to have taken place during the year 1757—only seven years before the year 1764—and as a legitimate sequence of the same, he prophetically disclosed the approaching advent of a *New Church and a New Age—figuratively—a New Heaven and a New Earth.*

Did room permit, it might be shown that specific developments in the religious world which followed this period, were such as to corroborate this announcement; but it will not escape the notice of even the superficial student of the religious history of the time, that ecclesiasticism soon after that period, began to relax the rigidity of its control over the minds of men, that theology began to lay off the more gloomy features which it had borrowed from the dark ages, being compelled to succumb to the influence of science and the progress of thought; that Religion became less proscriptive and more mild, gentle and charitable, until at this day those frowning walls which formerly divided religious denominations, have dwindled down to landmarks traced, as it were, in the sand,

over which the devotees of different sects may pass and repass and always find neighborly communion and sympathy.

Again as to secular affairs, we have already seen that the very year 1764 witnessed the projection of that line of policy on the part of the British government towards her American Colonies, which led to revolution and the birth of the American Republic twelve years after; and the last decade of the century witnessed that revolutionary tornado in France which almost tore up Europe by the roots in its successful efforts to correct many old and festering political, ecclesiastical and social wrongs.

Moreover, the year 1764 and the times following shortly after, witnessed the initiation of that magnificent line of *discovery in science and the mechanic arts* which, unfolding as it proceeded, has contributed to make this nineteenth century brilliant beyond all its predecessors. It was *on that very year* that the *steam engine*, which before had been comparatively useless, was brought into practical form by James Watt. And see what that blind and enslaved giant is now doing for mankind! Chained down to the floors of our manufactories, toiling, sweating, panting, groaning, and doing the work of a thousand men; propelling our ships across oceans or harnessed to our railway cars, drawing immense burdens of merchandise or human passengers across continents with a rapidity exceeding that of the swiftest charger. It is said that in the single kingdom of Great Britain the steam engine is doing every day an amount of work equal to that which could be accomplished by six hundred million manpower! What a marvel! What an agent for civilization and the progress of a whole race!

Again, it was about the year 1764 that Dr. Joseph Priestly made the initial discoveries which led to the progressive un-

folding of the whole stupendous and incalculably useful science of *Chemistry* as known at this day. It was about the same time that Sir William Herschel turned his attention to the improvement of the telescope and by his brilliant success was subsequently enabled to add immensely to the sum of human knowledge respecting the stellar universe. Mesmer soon afterwards contributed Animal Magnetism, the claims of which are no longer disputed except by the learnedly ignorant: Gall and Spurheim contributed Phrenology; Hutton and Werner brought Geology; Cuvier added Palæontology and Comparative Anatomy; Count Rumford demonstrated the correlation and conservation of forces; Hahnemann enriched the medical world with Homœopathy; Daguerre with Photography; Morse with Telegraphy; and on the year 1860 Kierchoft and Bunsen brought out their magnificent discovery of the spectroscope, by means of which the very stars of heaven are chemically analyzed, and their directions and rates of motion determined.

It is submitted that this sudden outburst of intellectual light is susceptible of but one interpretation; and that is, that the night of an old cycle is past, and the morning of a new has burst upon the world, bringing its inexhaustible treasures of light and wisdom, not exclusively to any one nation or hierarchy, but to the *whole race of man*.

NUMERICAL CURIOSITIES IN THIS SCHEME.

Having this whole grand historical scheme before me, including the smaller cycles of 84, and the larger one of 1764 years, and having constructed a table or diagram to represent each so that I could readily compare them with each other, both in their entireness and their mutually corresponding parts, I was struck with some curious relations of the numbers which appeared, and of which these were the factors.

The dates dividing the grand cycle into equal periods with the sums of their added digits, stand thus:

	A. D.
1st Period - - - - - - - -	1
2d " - - - - - - - -	252 = 9
3d " - - - - - - - -	504 = 9
4th " - - - - - - - -	756 = 18
5th " - - - - - - - -	1008 = 9
6th " - - - - - - - -	1260 = 9
7th " - - - - - - - -	1512 = 9
	1764 = 18

It will be observed that in each of these period numbers the sum of the digits is 9 or two 9's (18).

Then it may be observed, that the period of 252 years will divide into one triad of 84, that is 7 times 12 years which is our smaller cycle; then the same number can be divided into 7 triads of 12 years, or 7 times 36 years; also 12 triads of 7, or 12 times 21 years.

Then the great cycle of 1764 years will divide into one triad of 588 years, which comprises 7 of our smaller cycles of 84 years. Then the same number, 1764, will divide into 84 parts of 21 years each; 7 parts of 252 years each, and 12 parts of 147 years each. Separate the digits of this last number thus: 1, 4, 7, and they will point to the 1st, 4th, and 7th members of our scale, or the *beginning*, *middle*, and the *end*—the *alpha*, the *iota*, and the *omega*, which are the great essentials. Then add them together, thus 1+4+7, and the sum is 12!

Of course these harmonies all result from the interplay of the factors 7, 12 and 3; but as no other numbers will work together so harmoniously and so accordant with the actual *facts of nature*, they seem really to afford the *key* to the structure and methods of nature, not only in respect to history, but to all other grand and comprehensive themes of science and philosophy.

CHAPTER VI.

DISCOVERY OF AN ANTERIOR CYCLE IN THE MODERN SERIES 1524-1608.

A suggestive error which led to an important truth; True order of the Series; The Republic of 1776-1860, a *Fourth* instead of a *Third*—Luther's Declaration of Independence from Rome in 1524 commences the First modern cycle—FIRST PERIOD, 1524-1536: Luther in swinging loose from Rome, is followed by several German Princes—New structure of religious and political society commenced; Peasants' war; Anabaptist prophets; Diets assembled by Emperor Charles V., to consider case of Reformers; End of 12 years finds the Pope, Paul III., on the defensive; Overthrow of Papal power in England—SECOND PERIOD, 1536-1548: Council of Trent—War against Reformers with unfavorable results to latter—"Articles of the Interim;" Question in the hands of the Secular Power—Pope concedes that reforms are needed—THIRD PERIOD, 1548-1560: "Articles of the Interim" unsatisfactory to both parties—Council of Trent revived—Ambitious designs of the Emperor; Battle of Innspruck; Emperor defeated and compelled to accede to conditions securing religious liberty in Germany—Emperor abdicates, leaving his son Philip king of Spain and the Netherlands, as Philip II.—Philip devolves the government of Netherlands on his sister, with Granvalla her minister—FOURTH PERIOD, 1560-1572: Characteristics of a Fourth—Spanish Inquisition in Holland—Its cruelties provoke resistance; Granvalla replaced by Alva; Thousands sacrificed and rebellion provoked—William I. of Orange—Church of England crystallized; Dissenters, taking the name of Puritans, organize in 1566, the middle of the cycle—FIFTH PERIOD, 1572-1584: Massacre of the night of St. Bartholomew; Fleet of 150 privateers, always successful against Spanish—William I. sovereign commander over four provinces; Other Netherland provinces unite—The Holland Republic proclaimed; William assassinated 1584—SIXTH PERIOD, 1584-1596: Prince Maurice, William's successor, an accomplished general; Takes Breda by surprise and delivers four provinces—Constantly victorious till Spanish power was broken—Aid from England; Defeat of the "Invincible Armada."—SEVENTH PERIOD, 1596-1608: Ripening seeds; Prosperity of Holland and decline of Spanish power—Suspension of arms and negotiations opened in 1607—Peace of 12 years declared in 1609—Spain expels Morescoes.

WE will give the history of another discovery, the facts of which we prefer to present just as they occurred, in order to satisfy the skepticism of those who, after taking a mere surface glance at this system, may imagine that it is the artificial creation of a speculative mind which may not, after all, have any solid foundation. Revolving these marvelous facts over in my thoughts in every possible way, and subjecting them to every imaginable test, I discovered the incompleteness in one part of my theory, to which I have alluded on a previous page.

In the several cycles of eighty-four years which I have already traced, from the first settlement on the James River in 1607-8, to 1860, I had made the cycle of our American history as a republic, the *third* natural in a series of cycles. When the question as to the *natural order* of the series came up, I instantly saw that a *Republic*, such as we have, is not a *Third* in the order of development in human society, but must be a *Fourth*. The natural order is as follows: First, *Savagism*, or the wild, chaotic and lawless individualism of infantile human nature; Second, *Barbarism*, clanship or tribal compacts, governed by customs which have the force of unwritten laws; Third, *Despotism* or Monarchy, and the first form of nationalities which are held together by a central power called a King or Emperor. As the fourth color of the prismatic spectrum and the fourth note of the diatomic scale, are each and respectively complementary of the *first*, so the fourth development in the order of the progress of human society ought to be also complementary of the first. If the first condition, therefore, is that of crude, chaotic, lawless individualism commonly called savagism, the fourth should be that of cultivated, consociated law obeying and self-governed individualism.

This condition would be that of just such a Republican Government as we have had since the Declaration of Independ-

ence in 1776. It is the middle of the scale of seven with three other developments to come after it, but on which we will not speculate at present, leaving that thought to be more distinctly worked up in a chapter to be given hereafter. Being in the middle of the scale, it is the equilibrating, equalizing or "equal rights" development, and this also characterizes it as a Republic.

Seeing the necessity, therefore, of regarding our Republic as a *fourth* development in the natural order of the series, I was compelled to look for a cycle *anterior* to the one with which we started, in order that the whole, so far as discovered, might count *four*. Does that cycle actually exist? If not we certainly cannot artificially *make* one to fill up the gap, and our theory will at this point be faulty. But let us see.

Counting 84 years back of the year 1608, the time of the first successful settlement within our present national territory, we are brought to the year 1524. Did anything occur on that year to distinguish it as a *Beginning*? What are the facts? Luther, it is true, commenced agitating for reform in 1517, but he still maintained loyalty to the Roman Church. In 1519, he was excommunicated by the Pope and his writings were burned; to which he replied the next year by indignantly burning the Pope's bull, and the decretals of the papal canon; but his resistance was yet only to the *Pope*, believing as many good Catholics did, and do still, that the supreme authority of the church resides in the *ecclesiastical council*. In 1521 he made his famous journey to Worms, "spite of devils thick as tiles on the roofs of the houses," and uttered before the Diet his memorable saying, "*Here I stand; I cannot alter, so help me God:*" but this answer was made to a political rather than an ecclesiastical body, and Luther stood still as a *reformer* of the Church, and not as a rebel against the Church.

Soon after that he commenced translating the New Testament into the German language; but this was still a measure of *reform*, and not an act of hostility to the ecclesiastical establishment *per se*. *But in 1524 he dropped the cowl, seceded from the monkish order, and severed the last link of his connection with the Church of Rome.*

FIRST PERIOD, 1524-1536.

With this *Declaration of Independence from Rome* by Luther, in which he was immediately followed by several German princes, commenced the formation of a structure of religious and political society *outside* of Rome, and hence this date—1524—should be regarded as the date of the foundation of a religion based upon the right of private judgment, and *the beginning of modern civilization*.

The same period was characterized by an extensive popular uprising of the common people in Germany, which is known in history as the *Peasants' War*.

Notwithstanding the great mitigation of the oppressions to which, under the feudal *régime*, the lower classes had been subjected during the previous three or four centuries, some of the barons still persisted in loading the tillers of the soil with burdens well nigh insupportable. In many places these peasants were still treated as slaves or serfs, and were bought and sold with the land on which they had their habitations. Partaking of the restless spirit of the age, they rose against the magistrates and endeavored to throw off their burdens. A class of religious fanatics, known as *Anabaptists*, which arose about the same time, coalesced with these uprising peasants, and by their crude and ignorant prophecies, and their alleged revelations, induced the malcontents to take up arms and led them into many disorders and extravagances. This insurrection, after

several minor conflicts, was effectively suppressed by a decisive victory over its main army by the German princes at Mulhausen in 1525; the slain, on both sides, from the beginning to the end of the war, numbering more than one hundred thousand.

It will be sufficient for our purpose to trace merely the bold outlines of the evolutions of this historical cycle, omitting all particulars and minutiae that are not absolutely necessary to render the progressive order of events intelligible. After the secession of Luther from the Roman Church in 1524, a series of Diets were assembled at the instance of the Emperor and the German princes, for the purpose of deciding on matters in the controversy between the followers of Luther and the Catholics. The decisions of these bodies were sometimes favorable and sometimes unfavorable to the Reformers; and at the end of the first twelve year Period—1536—we find the Pope, Paul III., thrown upon the defensive, and calling a Council to assemble at Mantua, that he might hurl its adverse decisions upon the heads of the Reformers. For some reason, however, the Council did not assemble, and the call was not renewed.

This Period, also, witnessed the overthrow of the papal power in England by Henry VIII. (in 1533), and the establishment of the rudimentary forms of what subsequently crystallized as the *Church of England*.

SECOND PERIOD, 1536-1548.

During this period the contest between the two parties went on much as before, with several incidents that should be particularly noted. One of these was the convocation by Paul III., of the Council of Trent, to pass decision upon

matters of controversy with the Protestants. To this measure the Protestants seriously objected, as a deliberative body convoked solely by the authority of the Pope, within his own territory and under his own direct influence, could only be considered as an *ex parte* affair, by whose decisions they could not agree to be bound. As was to be expected, the decisions of the Council were such as the Protestants could not accept, and the Emperor, listening to the sanguinary counsels of the Pope, prepared to reduce them by force of arms. The first campaign was unfavorable to the Protestants and they were compelled by the Emperor to submit their case to the decision of a second Council to be held at Trent. But in consequence, it is said, of the prevalence of a plague in the place at the time appointed, the Council did not assemble. For the purpose of accommodating religious differences, and maintaining the peace, the Emperor ordered commissioners selected from both parties to draw up articles which should serve as a temporary rule of faith and form of worship until the Council could be assembled. These articles, drawn up in the year 1548, which was the close of the second twelve year period, are known as the *Articles of the Interim*. They show a balance of forces between the two parties at this point of time, and a relegation of the matters in religious controversy to the hands of the *Secular Power*.

An important point gained by Luther and his collaborators during this period, was a concession of the reigning Pope, that many things in the church needed reform; and with this view he appointed four cardinals and three other persons eminent for learning, to consider what reforms were necessary, and to draw up a plan for effecting them. In 1546 the great reformer, Luther, died in peace at Eisleben, the place of his nativity.

THIRD PERIOD, 1548-1560.

The articles of the *Interim* which the Emperor Charles had caused to be drawn up in 1548, proved unsatisfactory to both parties, and Pope Julius III., who succeeded Paul III., consented, at the instance of the Emperor, to revive the Council of Trent for the purpose of settling all mooted questions. The Emperor had designs to take advantage of these religious disquietudes for the extension and confirmation of his power in Germany, to the detriment of the rights and resources of the Princes, while at the same time overthrowing the power of the Protestants. But while he was preparing to direct the current of events by the power of his army, Prince Maurice of Saxony led forth a well appointed army against him, and falling upon him unawares while at Innspruck, saved the Protestant cause from impending danger by compelling him to call a diet at Passau, and subsequently one at Augsburg, for the purpose of deciding the questions which he had previously determined should be laid before the Council of Trent. The result of the Diet at Augsburg in 1555 was the establishment of religious liberty throughout the German Empire on the basis of which it has rested from that day to the present. One important point, however—the rights of Protestants in Catholic countries—was left undecided and this unfortunately became the occasion of the *thirty years' war* which desolated Germany during the forepart of the subsequent century.

On the year 1556 the Emperor Charles V., who was also king of Spain under the title of Charles I., abdicated the throne, leaving his son Philip king of Spain and the Netherlands, under the title of Philip II. On the year 1559, Philip

II., of Spain, conferred the administration of affairs in the Netherlands upon his sister Margaret of Parma, and Granvella, her minister.

FOURTH PERIOD, 1560-1572.

It cannot be regarded as otherwise than a remarkable fact, that in each and all of our cycles of history, whether small or great, the *fourth* of the seven sub-periods,—which falls in the middle of the scale, and exactly where the equation between the two extremes of the scale occurs, brings into view some developments of human society, or some distinct germs of a future development, which has in it something of the nature of an equation, equilibration or *republicanization* of the social elements that are prominently brought into play. While the old Roman Catholic *régime* is unquestionably monarchical, imperial and despotic in its affinities and tendencies, the Reformed Religion which took its distinctive organic initiation about the year 1524, is as unquestionably *republican* in its spirit and tendencies. In this *Fourth* Period of the cycle under review, therefore, we might expect to witness such a segregation of the new and the old forms as to define and contrast more plainly the distinctive characteristics and tendencies of both. That is what actually now happened, and in a very noticeable manner, as we shall see.

In 1560, Granvella received orders from his master, Philip II., to establish that terrible tribunal, the Spanish Inquisition, in Holland, where the principles of the Reformation had taken deep root, and whither multitudes of dissentients from the Roman Church had fled from other countries in quest of religious liberty. The horrors and cruelties of the Inquisition, which soon followed, provoked the resistance of the Hol-

landers, and proved to be the germ of the future rebellion and republicanization of that country. In 1564, Philip, at the instance of the Catholics, who accused Granvella of a want of rigor in carrying out the work of the Inquisition, recalled him, and sent the duke of Alva to fill his place, with orders to be more strict in his dealings with the "heretics." Blood flowed freely, and thousands were sacrificed. The Hollanders were provoked to farther resistance, and finally to formal rebellion. In 1568 William I. of Orange took the field against Alva; but his supplies soon became exhausted and his army was compelled to disband. But the fires of rebellion thus kindled were not to be extinguished until they had accomplished their work, as we shall see farther on.

The Church of England, which, as we have seen, had been severed from that of Rome by the act of Henry VIII., became crystallized in its present form by act of Parliament in 1562. In its form and constitution it preserved many of the characteristics of the Roman Church, and on that account it was regarded by many persons, as not sufficiently radical in its deviations from the old ecclesiastical *régime*. These dissentients, who took the name of Puritans, separated from the established Church in 1566, and held conventicles, and established a system of ecclesiastical government of their own. In spirit and form, the English Church, which is Romanism half protestantized, so to speak, is in correspondence with, and was the progenitor of, the English political system, which may be described as Monarchy half republicanized. In spirit and form, Puritanism is in correspondence with, and is the progenitor of, the kind of republicanism which is exemplified in our present political government.

Now let us observe the *position* of the date, 1566, when Puritanism first crystallized. It is exactly in the middle of the

Fourth Period of this Cycle and hence exactly in the middle of the Cycle itself. The *middle period* of the next cycle beyond, witnessed as we have already seen, the birth of the first political offspring of the Puritan Church in the Cromwellian Republic, which, though abortive or short lived, was nevertheless sufficiently significant.

FIFTH PERIOD, 1572-1584.

The year beginning this Period was signalized by two notable events—one violently reactionary, and the other in the line of forward progress. The first was that terrific slaughter of the Protestants which commenced in Paris on the night of St. Bartholomew and spread through many portions of France during several days following, and the victims of which have been variously estimated as from 30,000 to 100,000. The second was the sending forth by William I., of one hundred and fifty armed vessels which, as privateers, were always successful against the Spanish. By the first, Protestantism was well nigh exterminated from France; by the second, its permanent foothold was finally assured in Holland, and the preliminary steps for the founding of the Holland Republic were successfully taken.

In 1575, William was made sovereign and chief commander over four united Netherland provinces—Holland—Utrecht—Guelders and Overyssel—soon after this, rebellion against Spanish rule assumed an open and definite form. In 1579, the five northern provinces, Holland, Zealand, Utrecht, Guelders and Friesland, formed the compact known as the *Union of Utrecht*. In 1581 they were joined by Overyssel, and on the same year they formally renounced their allegiance to the king of Spain as a “tyrant” and proclaimed the *Republic* of the United Netherlands, afterward known as *Holland*, from the superior extent,

population, wealth and influence of the province of that name.

After much efficient service of his country against its Spanish oppressors, William was assassinated in his palace on the 10th of July, 1584, by a young Burgundian named Balthasar Gerard, who had insinuated himself into his confidence. He was rising from his table when the assassin fired a pistol containing three balls at him, inflicting a wound from which he immediately died. The murderer, on examination, confessed that he had been instigated to the deed by a Franciscan monk of Tournai, and a Jesuit of Treves, being assured by them that it would secure his eternal happiness. With this tragedy closes the Fifth twelve year period of the Cycle.

SIXTH PERIOD, 1584-1596.

Notwithstanding the rejoicing which the news of the tragical death of William is said to have caused at the Court of Spain, the event proved neither advantageous to the Spanish power nor disastrous to the Republic; for in Maurice, the son and successor of William, the Republicans had a military commander equal to the exigencies of their cause, and before whom their foes were gradually forced to give way. Though only seventeen years of age, and a student at Leyden when his father was assassinated, he was soon after elected prince and stadtholder, and subsequently displayed military talents which transcended all expectations. In 1586, he took Breda by surprise from the Spanish, and delivered Guelderland, Overyssel, Friesland and Gröningen from their grasp. Commanding the forces of the Republic thereafter, both on land and sea, he was constantly victorious until the power of Spain was effectually broken.

A cotemporaneous war between England and Spain, and even the casualties of the elements, causing shipwreck, aided in the

humiliation of Spain and the outworking of her final defeat. Queen Elizabeth of England, sympathizing with the Protestant cause, sent, at several critical periods, troops, under experienced commanders, to co-operate with the Dutch patriots; and in 1588, the "Invincible Armada," boastingly so-called—a formidable fleet of one hundred and thirty vessels, sent out by Philip to invade England, was thrown into confusion and defeated in detail by the English ships of war, and its fleeing remnants, caught in a storm, were driven and miserably wrecked on the western islands of Scotland and the coast of Ireland.

This period, therefore, was one which witnessed the breaking of the Spanish power in the United Netherlands and the establishment of the autonomy of the Holland Republic, though the war itself, especially on the sea, was not yet concluded. As a *Sixth Period*, it conforms to the law of our correspondent scale, in bringing, in some sense, the *fruitage* of the blossoms of aspiration characterizing the immediately preceding or *Fifth Period*.

SEVENTH PERIOD, 1596-1608.

Although there does not appear to have been any very striking event occurring in the year 1596, to distinguish it either as the end of one dodecade or the beginning of another, this Period itself, taken as a whole, is sufficiently characteristic as a *Seventh*. It was a period of the ripening of the seeds of a previous growth, which should serve as the germs of a new cycle of developments. Holland had, by this time, become the asylum for the persecuted of all nations, whither they repaired in great numbers for the enjoyment of religious liberty. In the quietude of their retirement they matured their thoughts, and prepared themselves for the part they were to take in the great

theatre of action that was soon to be opened to them for the development of new ideas, new institutions, and new ecclesiastical and political governments. Meanwhile, the population of Holland became so great that the people had to look beyond the sea for employment. Her manufactures and all branches of industry flourished exceedingly. Expert sailors multiplied; her commerce was extended upon every sea; her navy became powerful; her people became intelligent and wealthy, and in a short time the little Republic shone forth as one of the most brilliant lights of civilization upon the face of the earth. But as for Spain, what became of her? Flaunting her gyves and racks and fagots in the face of the world, and cheered onward in her work of persecution by the plaudits of the Vatican, it must be admitted that her course was quite in another direction and led to a very different fate. Catholicism had lost her power to lead the nations and in her efforts to obstruct freedom of thought and independent progress met only with humiliation and defeat.

How wonderfully confirmatory of our affirmed Law of the Cycle, that this great conflict between the medieval bigotry and progressive ideas should terminate at the *time* it did, as well as in the manner it did! After much hard fighting, in which the Republic either held its own or acquired gains to compensate for its losses, Spain, no longer able to keep up the contest, agreed to open negotiations with the Republic as an *independent state*. A suspension of arms for this purpose accordingly took place in the year 1607. Conferences were immediately opened, and after numerous obstructions and delays, a truce of *twelve years* was concluded, through the mediation of England and France in 1609. This treaty secured to the United Provinces all the acquisitions they had made, together with an unlimited freedom of commerce on the same

footing with other nations, and the full enjoyment of those civil and religious liberties for which they had so gloriously struggled.

The mean between the year 1607, when hostilities ceased and negotiations commenced, and 1609, when the treaty was concluded, was 1608—the very year, as we have seen, of the first successful planting, on the James River, of the germ of the American Republic; the very year of the migration from England to Holland of the company of Puritans, who, twelve years after, in 1620, landed from the Mayflower on Plymouth Rock, and the very year of the commencement of America's *First Colonial Cycle!*

Let us pursue Spain one step farther: Philip III., the son and successor of Philip II. (who had died in 1598), at the instigation of the Inquisition and the advice of his minister, the duke of Lerma, issued an edict in 1609, ordering that all the Morescoes or descendants of the Moors should leave the kingdom within thirty days, under the penalty of death. The reason of this barbarous decree was, that though externally conformed to the rites of Christianity, they were still Mohammedans at heart, and that if left to remain, they might corrupt the true faith. The Morescoes immediately chose them a king and prepared for resistance; but being almost entirely unprovided with arms they were soon compelled to submit, and were all banished from the kingdom in 1611.

By this violent measure Spain, already depopulated and impoverished by long and bloody wars, inflicted upon herself the still farther loss of nearly a million industrious inhabitants, who had up to that time largely contributed to her resources. It is scarcely necessary to say that the lapse of the twelve years truce concluded in 1609, did not find her in condition to reassert her claims to her seven lost Dutch Provinces.

CHAPTER VII.

Review of Methods and Summary of Results—Characteristics of the plan pursued; No human contrivance; An intelligent and divine plan; The *Logos* or word of God—Human history as well as all things in nature, a garment of God.

WE have presented these results of the general inquiry in regard to the *Law of Cycles in History*, a little out of the detailed order in which they stand in the series of actual historical occurrences. This has been done in following the order of succession in which the different parts of the grand scheme were disclosed to the writer's mind, and for the purpose of showing still more distinctly the absence of all human contrivance in the construction of a mere *theory*. Most minds, in dividing history into regular periods, would have used the *decennial* and *centennial* methods, such as many historians actually have employed, with a result showing a mere jumble of events in which no regular and discrete stages of historical evolution are visible. Others would have presented for divisions, the mere histories of dynasties, factions, and administrations, in which it is not pretended that there is any law of regular periodicity, or indeed any other indications of a distinct and supernal *plan*. In either case, the mere *contriver* of a plan would have been likely to commence at the beginning, not the middle nor the end, say of the Christian Era or some other salient epoch, and trace events in the order of their continuity to some critical point of

modern time that would seem to conform to the ideal of a cycle. That, indeed, seemed to us the only method that promised any desirable results, when we began our researches in this direction; but how we were balked at our first step has been already stated. And not only did our first conceptions of what might be, or ought to be, utterly fail us as a guide, but the initial discovery, which, as we have seen, led progressively to all the others, was one which seemingly thrust itself upon our attention at the time, not having been looked for as of the nature that it was, nor as lying at all in the direction in which it was found. Instead, moreover, of looming up from the portions of the grand field of historical research where some index to the cyclic order of history was being sought, it appeared at the *very end* of history, and included a year or two yet to come.

When the seven dodecades or twelve year periods of the history of the American Republic from 1776 to 1860, stood out before the mind in such bold relief as not to be mistaken, at the same time exemplifying the law of processional and structural order which we had previously shown was everywhere prevalent in nature, it became a matter of intense interest to test this rule in its farther application. And so to briefly recapitulate, going backward in time, we found two distinct and complete cycles of the colonial history of America *anterior* to 1776, with the seven sub-periods of each, all in that perfect order of succession which conformed to pre-established law of the series.

Then after much fruitless search in other directions for the discovery of the *greater* cycle, we considered these two cycles each of seven times twelve years, together with the one commencing at 1776 and ending at 1860, as a *triad* and thus as forming *one*; and thence, by multiplying the *sum* of this triad,

which is 252 years, by 7, we obtained our longer cycle of 1764 years from the beginning of the Christian era, with its seven divisions as set forth in previous pages, tested and proved by the actual facts of history in the order of their occurrence.

But it was not until after this that we discovered that the third member of this hypothetical triad of cycles was in its nature, evidently not a *third*, but a *fourth* member of a series of seven; for in a societary series, third stages are *monarchical* and not *republican*. The only thing that might be considered as bearing the aspect of *contrivance* in this scheme, was the error of this false triad, which however, up to a certain point, served as the basis of correct reasoning and then gave way for the substitution of the *true* triad, embracing as its first term a cycle of 84 years anterior to the settlement on the James River, and commencing with the Declaration of Independence from Rome by Luther in 1524. And this makes the period of the history of our Republic from 1776 to 1860, at which latter point the union of states was disturbed by secession, a *Fourth* cycle in a natural series of seven; agreeing with what has already been shown, that the fourth stage in the development of human society is naturally that of the *Republic*, such only being in analogy and correspondence with fourth stages in the development of every other natural series. Moreover it is evident that the first of these 84 year cycles is not a first in artificial arrangement, but a *first in its very nature*.

Here, then, we have the grand scheme of historical evolutions before us, embracing the greater cycle which closed in 1764, and four smaller cycles of the history of modern civilization, beginning with the Declaration of Independence from Rome by Luther, and ending with secession from the American Union in 1860. These latter may be summarily exhibited to the eye as follows:

Each of these must be considered as embracing its seven twelve year divisions as illustrated by the facts of their respective developments before shown.

Besides exhibiting several subordinate considerations in the cycle law, we have one more grand cycle—*the cycle of the World*—yet to ascertain, and which will appear in its proper place in a later chapter of this volume.

Who can contemplate the wonderful order and regularity in the succession of these several serial periods without being impressed with the appearance of an *Intelligent Plan* governing the whole! Does not History, viewed in this light, appear as a *growth* as regular as the growth of a Tree or a Man, or any other living object whatsoever, and as governed by the same law, differing in the sensible forms of its application only as its subjects differ? And what, O what! is the pervading Power, Force, Life, and Wisdom, which impels humanity and all things in this same correspondential line of development? Let us seek our answer in an old Book which even at this late day is too little understood:

"In the beginning was the logos ($\lambda\circ\gamma\circ\sigma$, inadequately translated 'Word') and the *logos* was with God and God was the *logos*....All things were made by him [the *logos*], and without him was not anything made that was made." (John I. 1-3).

And I looked and lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having *seven* horns and *seven* eyes, which are the *seven Spirits of God* sent forth into all the earth.” (Rev. V. 6.)

And in Rev. XIX. 13, this same representative of the

“Seven Spirits of God sent forth into all the earth,” is called δ λόγος τοῦ θεοῦ or “the *logos* of God.”

What more rational explanation of the septenary nature of all complete systems of things in the natural or even in the spiritual world, could be given than that which refers their origin and progressive development to this seven fold archetype in the Divine Mind called the “*Logos*,” by which, as the indwelling, formative, generative and regenerative Life of things, “all things were made that were made”? As it is not distinctively a theological work that we are now writing, we leave the reader to consider for himself the significance of the fact that this allegorical “Lamb with seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth,” was the only one that was found worthy to open the seven seals of the book of the *future*, and by such opening prophetically foreshadowing the successive evolutions of history to the end of the Grand Cycle, avum or aion, comprehended within the scope of that mystic “book.”

I confess to a sense of overpowering sublimity almost bordering on awe, when I contemplate the magnificence of a scheme which exhibits human history and all things in nature as the very garment of the indwelling Deity!

CHAPTER VIII.

TRUE PHILOSOPHY OF HISTORY INCIDENTALLY DISCLOSED.

History a jumble as now studied—Law of cycles confirmed by other facts—Periodical movements in universal nature—From millionths of seconds to millions of years—Teaching history by chronological and cyclic charts.

THOUGH the main object of our inquiries and calculations has been to ascertain our present latitude and longitude upon the sea of time, and in a general way to take our bearings for the future, we have incidentally attained a result respecting the *philosophy* of History, the importance of which is beyond estimation. The ordinary mode of studying history is that of loading the memory with a confused succession of events, with no intelligible law governing their development, and hence with no index to their meaning, if indeed they have a meaning. The theory which seems tacitly to prevail is, that the development of nations and other human institutions is in straight or confusedly zigzag lines, ever reaching out aimlessly into the darkness of the unknown and untried, and leading into conditions which have no actual parallel in the past, or in the cotemporary institutions and experiences of other nations and climes. We read the description of some great battle in a former age, with feelings much akin to those with which the sporting man would watch the progress of a bull bait or a cock fight—to see which will be the winning party. We

read of the assassination of a monarch, the change of a dynasty, the revolution of an empire, the vicissitudes of hierachies, laws, customs, and the development of arts and sciences, and we often rise from the perusal with the question on our minds, "Well, what of it all? What has it to do with us? and how much wiser and better are we made by knowing that these events and changes took place at the particular periods and in the particular countries to which they are assigned?"

We would not, of course, intimate that these lessons, even thus confusedly read, are *totally* barren. They do, indeed, reveal human passions, interests, prejudices, and caprices, and show how these act under given circumstances; but the great scientific value of these events, and how their meaning applies from age to age, and to different peoples, nationalities and social developments, is still involved in comparative obscurity, and is ever the subject of conflicting theories.

The discovery of some *common law* by which all historical evolutions are governed in order, harmony and correspondences, has long been a desideratum, a supply of which, it is hoped, will now be found in the pages of this work. Nothing can be simpler or more self-evident than a law by which history proceeds in definitely periodical pulsations, and in regular series of these, forming cycles, circles or rings, small and great, each corresponding to the other in whole and in parts, and each, on its own specific plane, being the outworking of the interiorly vitalizing and moving Divine Idea or creative *Logos* as applied to that plane. The basic facts of, now well known, science, followed out in their irreversible principles and analogies, bear us out in this thought triumphantly, and that, too, through the widest conceivable range of their application. In the pulsations of the human heart, seventy in a minute, there is periodicity, and thence, as the first manifestation of life,

comes periodicity in the organic and functional operations of the system from infancy to old age and death. In the undulations of the luminiferous ether, four hundred and fifty-seven millions of millions in a second which are required to produce the red or lowest ray of the spectrum, there is periodicity, which diminishes to half of even that almost infinitesimal point of time in the vibrations that produce the ultra violet or octave ray. The pulsations of the air, producing musical sounds, are periodical—thirty-two in a second for the lowest C of the finger-board of the piano-forte, thence reduplicating for the same given period for every octave above, and diminishing one-half for every octave below. The first octave below, sixteen pulsations in a second, nearly passes out of the compass of the human ear, and is *felt* rather than heard—an organ pipe tuned to that pitch, shaking by its vibrations the whole building in which it is played. In the realms of *inaudible* music still below, we have *eight* pulsations to a second; as the next descending *octave*; thence four, thence two, thence one; and after a while, as we still farther descend, we may have one pulsation in a minute—an hour—a day—and thence, merging into the “music of the spheres” of which the inspired Pythagoras discoursed, we have one pulsation a year as marking the periodical swing of our earth in its orbit—one pulsation in *eighty-four* years as marking the orbital revolution of the planet Uranus—one pulsation in eighteen million two hundred thousand years, which period, according to the mathematical calculations of the Russian astronomer Maedler, is required for our solar and sidereal system with its whole family of innumerable suns and planets, to revolve once around the great central sun, Alcyone of the Pleiades.

And so from infinite to infinitesimal time, we find the law of *periodicity* holds in reference to all the regular and divinely ordered movements of creation; and every period of seriated

movements, and there can be no period without these, must of necessity involve all the notes, degrees, triads and complementary relations that are manifest in the musical scale and the colors of the rainbow. How can it be otherwise, even in the showings of deductive and *à priori* reasoning? Anything short of this would be unworthy of an Infinite, Omnipresent and All Wise Deity. Anything short of this would involve disorder, disharmony and imperfection in the very plan of creation and divine government. On what method of counter reasoning then, can anyone refuse to accept this very law of periodicity and cycles in its application to *human history*, after considering all the *inductive* as well as *deductive* proofs of the same, which have been spread out through the preceding pages?

But accepting this theory as the true one, a simple tabulation of the cycles in a series of chronological charts (such as those from which the author sometimes delivers lectures), and these charts hung up in the school room, may be made the means of imparting in a given length of time, a more correct and more easily remembered knowledge of the great anatomy of human history, of its great salient and ruling facts, and of its true spirit and philosophy, than can be imparted in seven times the same length of time by the ordinary methods of teaching. This remark is made on the basis of tests which we have to some extent actually applied.*

* In due time we hope to be able to place our chronological and cyclic charts before the public.

CHAPTER IX.

CORROBORATIVE FACTS IN ANTERIOR HISTORY.

History anterior to Christ; The three times fourteen generations of Matt. I. 17; The number 42 a remarkable number; Its occurrence in Egyptian theology; 42 journeys of the Israelities; 42 phrenological faculties—These in pairs making 84; Square of 42 equals 1764—The third of that 588, the number of years from Babylonish captivity to Christ—Curious divisors, quotients and numerical correlations.

THOUGH we have some marvelous facts concerning the *Grand Cycle of the World*, reserved for statement in their proper place, and which will be found to connect with an old and still surviving empire of the East to which no distinct allusion is contained in the Bible, we can at present say but little of the application of this law of periodicity and cycles to that portion of the history of the world which is traversed by the Jewish Scriptures. It is indeed, not absolutely necessary to the specific purpose now in view, to inquire “How do these principles apply to the Mosaic, Noachian and antediluvian economies? and yet there is a little cluster of curious facts that may be found to throw light upon at least one division of this question, while affording still farther corroboration, if that were necessary, of the scheme that has been set forth in preceding pages.

In the first chapter of Matthew, 17th verse, the writer, after having traced the genealogy of Jesus Christ, remarks: “So all

the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

Now here are three times fourteen, or three times twice seven generations, making forty-two generations in all. This number 42 (which is just one half of the cycle number 84,) is a product of 7 multiplied by 6; or of 12 multiplied by $3\frac{1}{2}$. As composed of the latter factors, it probably, in longer or shorter proportional periods, involves the elements of the prophet Daniel's time, times and a dividing times, or three "times" and a half.

This number 42 is a remarkable number. We first meet with it in the mystical religious teachings of the ancient Egyptians. It was taught in the "Book of the Dead," that in passing from this life to the Elysian fields every soul had to appear before the 42 Judges of the amenti or hades, whose office it was to inquire into its character and condition in reference to 42 species of sins or perversions of the moral nature, and 42 virtues that were necessary to be possessed.

The path of the soul's progress toward the Elysian fields, paradise or heaven, was supposed to lead through *three* zones. The first of these comprised the earthly life; the second was the mid-region, where the soul was whirled around by conflicting currents of wind, and sometimes driven back to earth again in order to expiate sins committed while in the body; and the third consisted of an atmosphere more calm and serene. I am not aware of any distinct statement on record which represents these 42 judges as being divided into three groups of 14 each, presiding over these three several stages of the soul's journey. But the Greeks, who seem to have derived their religious teachings mainly from the Egyptians, simplified

this judicial power of the hades (answering to the Egyptian amenti and the Latin *infernus*) and assigned the whole to a *triad* of judges—Minos, *Æ*acus and Rhadamanthus,—which might be considered as the equivalent of three personifications of the Egyptian 42 judges divided into *three* groups of fourteen each.

It is said that Moses was brought up in all the learning of the Egyptians. It is scarcely possible, therefore, to suppose that he was not perfectly familiar with this doctrine of the soul's moral journey to the Elysian fields or the promised land. It is to be remembered also that all the Christian fathers—indeed Christian teachers of all ages, with few exceptions—have considered the journey of the Israelites through the wilderness to the promised land, as typical of the moral journey of the soul from the Egyptian darkness and bondage of the world, to the state of peace, light and heavenly felicity.

Now let it be observed that the one whole journey of the Israelites from Egypt to the promised land was broken up into *just forty-two* smaller journeys. These are enumerated in the XXXIII. Chapter of Numbers, where it is said that “Moses wrote their goings out according to their journeys, by the commandment of the Lord” (vs. 2); as though, from some occult or mystical meaning which they contained, it was a matter of special importance that these 42 journeys, in the order in which they occurred, should be put on record.

Curious enough, if the modern doctrine of Phrenology may be credited, we may deduce from it the probable meaning of these forty-two journeys, both in their Egyptian and Israelitish modes of presentation, which in principle are seemingly the same; and in which we shall find a natural basis on which the whole may be supposed to rest. The faculties now generally recognized as belonging to the Phrenological catalogue, are 41

in number. If we add to these one highly important faculty, which man most certainly does possess, but the functional action of which cannot be located in any distinct portion of the brain to the exclusion of others, simply because it is a *universal* faculty—viz., that which conceives of the Infinite and Eternal—we have just *forty-two*. But these exist in pairs each with a right and left, positive and negative, active and passive, masculine and feminine, love and wisdom side, and counting them in pairs they amount to eighty-four in all, or seven times twelve, the number of an important cycle of time which we have already abundantly illustrated.

If the cycles of human history are *real*, they must have a basis in human nature, as well as in the aggregate world without, and the regular recurrence of the astronomical cycles which govern all mundane things. Here we find that basis in Phrenology, as it may also be found in other divisions of psychological science.

Now the forty-two journeys of the Israelites from Egypt to the promised land may be supposed to represent the metempsychosis, resurrections, regenerations, spiritual generations, successively of each and all of the forty-two faculties, and thus the preparation of the man for the enjoyment of the celestial life typified by the promised land—the same as the passing before the forty-two judges, or rather *judgments*, was represented in the mystical teaching of the Egyptians as necessary to prepare the soul to pass into the Elysian fields. How the exact number *forty-two* was hit upon in those early days, we may not be able to determine, but it was probably the subject of revelation, as it is now a discovery of science.

It is now to be remarked that *collective* humanity in the form of a tribe or nation, or of an association of tribes or nations under an ecclesiastical régime, is still only a *man* in *principle*.

Consociation does not add any new element of human nature, but only intensifies, diversifies and averages the action of those elements that are found, in different modes of combination in each individual man. The very same principles and laws, therefore, which govern the journey of the soul through the three zones and forty-two judgments of the *amenti* to the Elysian fields, and the three times fourteen or forty-two transmigrations in the one long journey from Egypt to the promised land, must be supposed to govern the allegorical journeys of a nation or hierarchy from its first estate to its death and emergement into a higher degree of civilization and spirituality. So when the evangelist, as before quoted, tells us that "all the generations from Abraham to David were fourteen generations; all the generations from David to the Babylonish captivity were fourteen generations, and all the generations from the Babylonish captivity to Christ were fourteen generations," he is only repeating on a broader plane and with a more extended application the anagogical history of the forty-two journeys from Egypt to the promised land, the pilgrim in the latter instance being the *expanded* Man, that is, the Nation.

Applying these allegorized principles to *time* and considering each journey a definite duration, we must endeavor to discover some ratio between the cycle of an individual soul, and the greater cycle of multitudes of individuals, and successive generations of these, bound together and fraternizing under one grand spiritual Dispensation. It is admitted that this ratio might not always be a fixed one, differing, it might be, according to the amplitude of the developments designed to be wrought out under the Dispensation; but considering that identical human elements in each would under the larger cycle comprise combinations which might, in a sense, be termed complete, the hypothesis that the larger cycle may be the

square of the smaller seems not an unnatural one. But the mind of the inquirer is scarcely prepared for its surprise on finding that the square of 42 is 1764—precisely the longer cycle of the Christian Era as illustrated in previous pages! ($42 \times 42 = 1764$.)

Now dividing this period into *three times* fourteen generations of the same ratio of duration, we get 588 years for each, the culminating epochs being 588, 1176 and 1764. Moreover, it will be seen that this period of 588 years comprises 12 jubilees of 49 years each, and 7 of our American cycles of 84 years.

Seeing that these hypothetical three times fourteen or forty-two generations of 588 years each coincide in so remarkable a manner with the cycle of the Christian era, let us next inquire if the *facts* of history are such as to prove that this same division of time was intended in the passage quoted, Matt. I. 17, to be applied to the *Jewish Era*. Now opening the Bible at the fifty-second chapter of Jeremiah, 30th verse, and consulting the marginal date at the same time, we find the surprising fact that it was exactly 588 years before Christ that Nebuchadnezzar finished the work of carrying the children of Israel away as captives to Babylon! This period of 588 years therefore appears to be actually the length of the *last* of the three fourteen generations, from the Babylonish captivity to Christ, as comprising one-third of the square of 42. So striking and unexpected a coincidence can scarcely be supposed to have come by chance. And yet we are almost equally surprised to find that we can carry out the rule in its application to anterior Jewish history no farther, at least without revising the Usherian chronology of the Bible. The correctness of this chronology in its application to the more ancient periods of Jewish history has been disputed; but whether its rectification according to the true course of events would help

us out of the difficulty, we are unable to say, and have no time at present to pursue the inquiry.

As our deductions from the *square* of 42 are confessedly somewhat hypothetical, we deem it improper at present to offer them as anything more than corroborations of the main points in this doctrine of cycles, and as opening a line of thought in this direction which may be profitably pursued much farther by those who have leisure, ability and inclination for the work.

CHAPTER X.

THE SUMMIT OF THE AGES AND SURVEY THENCE OF CATHOLIC AND PROTESTANT CHRISTENDOM.

Dominant Ideas; Religion supreme—Catholicism the supreme standard in the past—It has been preëminently *the* Church; Protestantism a transitional movement, rooted in, and rising out of the Catholic Cycle; Its sects so many roots of a new Tree; Protestant changes since 1764; Catholicism standing still; Seeking universal dominion; Reaching after worldly power; This consistent with her principles; Her movements to be watched; Her wonderful persistence explained; Swedenborg on Last Judgment; Her end or radical change in the near future; *Another hint of this from the law of numbers*—The number of recognized popes to 1764; The number of popes since 1764; Her day of grace 120 years, like that of the antediluvians; Spiritual republicanization will save her; Tendencies opposed to her present policy all powerful; Yet she defies them; Exalts faith over reason; Ecumenical Council of 1870; Declaration of Papal infallibility: Same day, France declares war against Germany—Withdrawal of troops from Rome; Napoleon III. a prisoner; Overthrow of Pope's temporal power; A terrible rebuke—Reflections; Peter and his "rock;" Truth mightier; Church's usefulness in the past; Obstructing truth, she becomes a power of evil; Then "come out from her my people"—The fairer structure, and true Holy Catholic Church of the future; The upshot of the chapter.

WE stand now upon the summit of the ages, with some knowledge of the laws of periodicity in the successive waves by which the tide of human affairs has risen to its present height. These waves have been recognized as the pulsations of the heart of Deity who dwells in all things, and unceasingly works in the seven-fold harmonies of His Divine Logos, for

the highest possible good of His sentient universe. From this lofty culmination of the ages, and with all the elements of reasoning which continued practical use, through the preceding pages, has familiarized to our minds and commended to our confidence, we are now, in the present and following chapters, to consider some of the problems of our own day and take our bearing for the future.

The lessons which came up from the great Past as here exhibited in comprehensive aspects, tend to impress more vividly upon our minds the self-evident truth, that human society in all its static and progressive conditions is proximately governed, under God and his angels, by the dominant sentiments and ideas of its organized and leading minds, thence radiating among its masses. It is equally self-evident, and equally forcibly illustrated by these historical exemplifications, that of all the leading sentiments and ideas of humanity, those which come under the head of *Religion* stand supreme. No philosophy of merely *material* forces, however clearly presented or cogently argued, can either show that such forces, taken by themselves, have had anything more than a subordinate influence in controlling the conditions and progress of the world, nor can they blot out the great fact that humanity has, from age to age, looked up to its common and acknowledged standards of religious faith and practice as the supreme law of conscience, of life, and of individual, social and political action. Nor can it be successfully denied, that, taking the ages of the Christian era in the concrete, the leading standard of faith and practice for all parts of Christendom except its oriental nations and those European nations which largely partake of oriental ingredients, has been furnished by that hierarchy known as the Roman Catholic Church. Though I do not acknowledge, and never have acknowledged, any allegiance to

that hierarchy, especially so far as its assumed power to bind my conscience is concerned, I am forced to make this concession, in all candor. Nor have I any serious objection to the claims of those who insist that the Roman Catholic Church is, or rather was, *par excellence*, the Church. I will go farther and on the other hand unhesitatingly declare it as my opinion that Protestantism presents nothing which has any legitimate claims to be considered as *the Church*—the one and seamless garment of Christ. If its various sects may be considered as churches in the sense of religious *congregations*, they are not sufficiently “in the unity of the Spirit and the bonds of peace” to answer the idea of *the Church* in its aggregated unity. And yet Protestantism, or the Reformed Religion, has had its legitimate place in the line of human progress; and that place has been, as we have already seen, a highly important one inasmuch as the highest forms of existing civilization have been generated under its influence.

Protestantism, in fact, is simply a transitional movement. It is a *conatus* or *endeavor* towards the great religious Unity on a far higher plane, which, in the Divine government of the world, still lies in the great beyond. The seven æons of 252 years each, discussed in previous pages, all belong to what is known as the Catholic Church; and with these its cycle of development appears to be complete. The seventh æon or age is like the seventh note of the musical scale, and merges by the median overlapping of its natural ascending interval into an eighth, which is the first and key note of a new and higher octave. Or to place the correspondence in another department of nature, while its vital principle will remain exactly the same, the seventh age is the *seed*, the ultimate development of the old hierarchical Tree, which contains the germ or embryo of a *new* Tree. It is known that the new plant or tree, for a

time after its germination, feeds entirely upon the substance of the old seed. Protestantism is really the germ, the foetus, the ante-natal state of the new form of Religion. It is not that which is to be, but the first blind and spontaneous *endeavor* towards that which is to be. Hence it has derived its nourishment from the Old Mother Church. It has taken its form, spirit and doctrines from the literature and traditions including the Bible itself, which were borne down to it through the channels of the Catholic Church. In the portion of this *seventh* note in the ecclesiastical gamut, then, whose natural ascending interval overlaps one-half of an eighth, which is the key note of a new octave, do we find the obscure promise and potency of a new development, but not the new development itself in its own specific form. This matured seed of the old religious Tree, planted in a soil warmed by the fervent aspirations of humanity for something higher, nobler and purer than the old Church in her senility could give, sprouted Lutherism, English Episcopalianism, Calvinism, Armenianism, Quakerism, Methodism, Universalism, etc., each of which contains germs of truth but neither of which contains a *whole* truth, unmixed with error. These are the *radicles* of the new plant, which, while still receiving their nourishment in a measure through the common umbilicus which connects them with the old seed, are sent down into the soil from which, on more mature development, they may, with the added influence of the upper air and sunlight of science, philosophy and the spiritual inspirations of the day, derive the means of independent and sanitary existence. The common plumule has scarcely yet appeared above the ground in such definite shape as to declare its species.

The natural birth-time of the new plant, however, was at the natural death-time of the old, which according to the law

of the cycle heretofore explained and exemplified, fell upon the year 1764. It is a remarkable coincident fact, that just about that time the *Protestant* Religion, considered in its mere abstract capacity as Protestantism, lost its power to lead civilization and human society—just as Roman Catholicism had lost its power to do the same at the commencement of the Protestant period in 1524. The light of modern material science, the spiritualism of Swedenborg, the Universalism of Murray, and the Unitarianism of Priestly, then began to struggle into being, afterwards to take a leading part in the development of ideas and institutions. Notwithstanding its basic axiom as to the right of private judgment, and the freedom of human thought within the limits of certain theological dogmas, it was not Protestantism so much as the boldness of emancipated secular and religious thought that produced the American Revolution. Partaking still of the old Mother Church from whose placental folds she had yet scarcely freed herself, Protestantism frowned upon every new form of scriptural exegesis, fulminated anathemas upon every departure from her recognized creeds, quoted scripture against the revelations of the earth's strata, denounced as damnable heresies the disclosures of Gall, Spurzheim and Mesmer; poured out streams of indignation upon the revealments of modern hierophants and prophets, and fulminated its execrations against the audacious postulates of Darwin, Tyndal, and Huxley; but with all this, Protestant divines, or the more intelligent and sensible of them, have been gradually relaxing the rigor of their creeds and moving slowly along with the tide of scientific thought. They are wisely imitating an oft quoted example of Mohammed, and when finding that the mountain will not come to them, they go to the mountain.

Thus the whole aspects of Protestant Orthodoxy have so

changed during the last half century that a Rip Van Winkle of the church falling asleep fifty years ago, and awakening at this present day, would think that the whole Protestant world had suddenly and strangely fallen under the allurements of the old Serpent. The creeds born in the dim intellectual twilight of the sixteenth century, on which Protestantism was built, are now partially hidden under a gauzy veil of mysticism or kept out of sight altogether, lest their frightful features should cause a stampede among the flock. The old brimstone fires of a literal hell have gone out for want of fuel to feed them, and the horned and cloven-footed devil of the past centuries has taken rank with the mythical "Rawhead and Bloodybones," concealed in the cellar or the haymow, with whom our grand-sires were wont to frighten unruly children. The reason why the Universalist denomination no longer increases in ratio of population is because its doctrines and spirit have been absorbed into the Orthodox Churches, and the Ballous and Whittemores and Thomases of this day find but little in the old theology to battle and refute. The progress of change is still onward, and more rapid in its movements than ever, and under the increasing light of science and modern inspiration, who shall say how many of the old landmarks of Protestant Orthodoxy shall be found standing at the end of the next quarter of a century ?

THE CATHOLIC CHURCH.

But the Catholic Church: what has she been doing all this while ? Standing immovable as she enjoined Galileo to believe that the earth stood, and commanding the sun, moon and stars of science to revolve round her as their only legitimate center. True, she has had a hard time of it so far as the great, promiscuous world of thought has been concerned, but within

the sphere of her own faithful ones, she has been generally successful. She has been a strong tower of defence against political, social and intellectual innovations; and when no longer able to keep these at bay, but forced by a power stronger than herself to receive them into her own bosom, she has used all the devices of ingenuity to turn them to the advantage of her own spiritual and temporal power. Her tacit motto has been, "Let all things, including science, art, and the political governments of this world, be used for the glorification of the church and the extension of her power and dominion. To this end let there be no institutions for the education of the people which are not placed under the control of the Catholic priesthood, and let there be no religious toleration except such as the uncontrollable powers of the outside world may render a dire and unavoidable necessity."

The following paragraph quoted from a recent issue of *The Tablet*, an accredited Roman Catholic journal published in the city of New York, partially illustrates the position of the Church in regard to these matters.

When a nation is wholly Catholic, it is the most imperative of duties to keep them so, and to forbid the machinations of those who would try, by acting on the pride and weakness of the human heart, to seduce them from their allegiance to the faith which is to save their souls, and to introduce the curse of religious division. Is she a nation afflicted with rank sectarianism and religious division, then the same motive leads her to insist on the unbelief which leaves faith at the mercy of a supposed right of private judgment, to be consistent with itself, and to observe complete religious liberty; for she knows that then all men of "good will" will be won by the same beauty and consistency of the creed, the august solemnity of the worship of the Savior, and the sublimity of her moral teaching."

Insist upon religious liberty whenever and wherever it already exists beyond the power of the church to control or restrain it (?), but "forbid" it, and "use every means" to prevent it whenever

and wherever the Catholic power holds the national government—that seems to be the doctrine of this paragraph. Of its desire to regain control over the governments of Christendom, we believe the Catholic power makes no secret; and a few years ago the Paulite Fathers of New York city went so far as to calculate the precise year when this thing would be brought to pass in reference to the American nation. That, together with the course which the Catholic Church has taken and is now pursuing in respect to the public schools, has a meaning in which American freemen may be excused for taking a little interest.

Now in all these claims and aspirations the Roman Church is entirely consistent with her principles, held in all sincerity both by priesthood and laity. If her pontifical Head is really the vicegerent of Christ on earth, and if the preparation of souls, by the priesthood and by the formulas of the Church for an entrance of heaven in the next world, is really the infinitely important work that it is claimed to be, why must it not follow that all earthly concerns, whether governmental, social, or educational, should be held in strict subordination to the superior authority of the Pope and his council of cardinals and bishops, and to the forms and ceremonies prescribed by the church as the indispensable means of salvation? If there be anything wrong in all this, that wrong must be sought not necessarily in the perversity of the sacerdotal officials who now uphold and rule a church which they inherit from the past ages, who derive their very life-blood from her as their mother, and who, in general, are as sincere in their convictions as any other class of men in the world; but the difficulty must be sought in the fundamental principles of the church itself, and in the anachronism which it presents with the present age.

With all her time-honored organic laws; canons and dogmas

which claim and receive the allegiance of her followers, and with all her assumptions of supreme authority in support of which, in the event of any great and threatening crisis, millions would be willing to take up arms and battle to the death, the Roman hierarchy is with us yet. Among the institutions of the earth, she towers up in such overshadowing height as to attract universal attention. With her vast machinery of monasteries, convents, ecclesiastical schools and finance, all operating with clock-like regularity, and with her vast power of dogmatic authority by which she sways the minds and hearts of ignorant and superstitious masses, she is still working, industriously as ever, for universal dominion. No secular government can afford to ignore her presence, and no nation, not already under her yoke, can abstain from watching her movements with a jealous eye.

How is this wonderful persistence of the old ecclesiasticism to be explained? We have seen that her time was up, and her natural cycle closed in 1764. Swedenborg, indeed, the greatest of modern seers as well as the greatest philosopher of his age, would probably have placed it seven years sooner, viz., in 1757, the year on which he claimed to have witnessed the "last judgment" in the spiritual world, and the utter overthrow of "Babylon" in that world which, till that time, had by permission, if not design, served as the counterpart and inspirer of the "Babylon" or Roman Church in this world. Naturally it might be supposed that the effect of this re-adjustment of the channels of spiritual influx to the Church on earth, would not sensibly take effect in this world until after the lapse of a few years, which might bring the end of the authorized visible church at the period we have mentioned. We have already seen that, in point of fact, mankind began about that period to think more freely on religious as well as secular subjects,

just as Swedenborg predicted they would. As a consequence of this increased freedom of thought, potentialized by the dawning inspirations of a new age, the initial developments in science soon began to appear, and which, in their farther progress, have illumined the last century as with sunlight, thus measurably unfolding the intellectual and moral elements of a new, universal, and hence *real* Catholic Church. It is the immense *vis inertial* of the Roman Church, her ponderous monastic and other institutions, her vast worldly property, and her towering Luciferian pride which it may almost be said "exalts its throne above the stars of God, and aspires to sit on the mount of the congregation on the sides of the north," that gave her the impetus to carry her down to this day with but little outward change, notwithstanding the adverse tendency of all the higher inspirations of the age. Besides it was a divine mercy to her that the change rendered inevitable by the course of the universal progress of the outside world, should not come upon her too suddenly, but that she should have due warning and time to readjust herself to the changed conditions of the age.

But that her end as a visible power, or at least the end of her old despotic régime, falls on these times, or in the nearly approaching future, is hinted in still another way, as we shall presently see.

ANOTHER HINT FROM THE LAW OF NUMBERS.

We will head this subdivision of our chapter with the following remarkable texts, which, in fact, might also appropriately stand at the head of several of our preceding chapters:

Thou hast ordered all things in measure and *number* and weight.

Wisdom XI. 20.

By measure hath he measured the times and by *number* hath he numbered the times; and he doth not move nor stir them until the said measure be fulfilled.

2 Esdras IV. 37.

In the light of these quotations, we now call attention to another little cluster of curious facts connected with the *law of rhythmic or numeral order*, and embraced in the subject under consideration. First, however, in order that the point of argument may be clearly apprehended for whatever of force it may be adjudged to possess, we will again remind the reader that the numbers 7, 12, and 3, are exponents of *structural* as well as *cyclic* harmony and completeness. Now, we have considered the *cyclic* development of the Catholic Church according to the law of numbers and the verifications of historical facts, and shown that its completeness was in 1764. Let us now consider her *structural* development according to the same law, or at least *order* of numbers.

A curious coincidence, to say the least, with this law of numeral order, occurs in the *number of Popes*, from the first to the last that are recognized by the Catholic Church. We say "recognized" by that Church, without starting any question as to the grounds of such recognition in any specific case, because the *recognition* itself is the potent factor in constituting the theory, and hence that important part of the working mental force of the Church which consists in its theory. For example, there are grave doubts, especially in the minds of non-Catholics, even as to whether St. Peter ever was in Rome, to say nothing of the assumption that he was bishop or Pope of Rome during the twenty-five years which tradition allots to him; but since this assumed fact has become *practically actualized* by its admission among the materials of Catholic thought and speculation; we must consider it, at least as the *ideal* property of the Church, and thus an element in its spiritual constitution as actual as if the fact itself were proved beyond doubt.

In this view, then, let it be observed that the number of

Popes, from St. Peter to Leo XIII., according to the best authorized lists, appears to be 260, though it is fair to say that of the strict accuracy of this statement there appears to be some doubt, owing to commotions existing at different periods, and especially in the 14th century, during which several Popes were elected concerning whose legitimacy there are now disputes among ecclesiastical writers. Now the fact to which we would call special attention is, that the list which seems to be best authorized and is generally acknowledged, recognizes 260 in all, and makes Clement XIII., who was seated on the papal throne in the critical year 1764, *the two hundred and fifty-second pope*—this number 252, as it will be remembered, being one of our chief and most significant cyclic numbers.

In connection with this fact, let us again direct our attention to the period of 588 years. We noted in a previous chapter that this period is exactly *one-third* of the greater cycle of 1764 years, the divisions running 588, 1176, 1764. We also showed the significance of these three divisions, consisting of 588 years each, in connection with the three times fourteen generations of Matt. I. 17; and noted the fact that in this period, 588, is comprised just *seven* of the sub-cycles of modern history of 84 years each. Therefore, besides these three times 588 years being comprised in the larger cycle, and thus forming a *trinity*, or a *One*, with three divisions, a single one of these periods, comprising a septave of the smaller cycles of 84 years, must also be counted as *One* and complete.

Now notice the following singular and confirmatory combination of numbers:

From the beginning to 588 there were	$3 \times 7 \times 3$	-	= 63 Popes
From 588 to 1176 there were	$3 \times 7 \times 5$	-	= 105 Popes
From 1176 to 1764 there were	7×12	-	= 84 Popes
Total	-	-	252

That is to say, during the first of these periods, there were 21 Popes, or three times seven, *less* than 84; and during the second there were 21, or three times seven *more* than 84; and during the third there were precisely 84—the mean number thus being 84 for each period.

$$84+84+84=252.$$

Did all these numbers, together with the remarkable factors of the *minus* and *plus* in the first and second periods, come by chance? Or do they obey the law of numerical harmonics and proportions? If the former, then, indeed, is the coincidence a very remarkable one and the like of it would not probably occur once again in a million similar cases. If the latter, then is there not here a very strong indication, to say the least, of the structural completeness of a scientific *Triad* in the number 252 or 3 times 84 Popes at the year 1764, even as there was also a *cyclic* completeness of the Church at that period? I see not how these facts can fail to have weight with candid minds, especially when taken in connection with numerous corroborative considerations, some of which have already been incidentally presented and others of which will follow hereafter.

And now mark again; following Pope Clement XIII., who was seated upon the pontifical throne in 1764, there have been *seven full papal reigns*, and that of the present incumbent, Leo XIII., is the eighth. The order of succession of those who completed their several reigns is, Clement XIV.; Pius VI.; Pius VII.; Leo XII.; Pius VIII.; Gregory XIV. and Pius IX. Does this number seven naturally give hint of a *supplementary* completeness, or the completeness of the *day of grace* given to the Catholic Church after her normal time was really up, with the judgment mentioned by the Seer Swedenborg, as just ante-

dating the year 1764? Admitting this view of the case, it would seem that this “*day of grace*” covering the period of these supplementary popes, has its parallel in the terminal part of the history of the antediluvians, when it was said, “My spirit shall not always strive with man, for that he also is flesh yet his days shall be *one hundred and twenty years*.” This period of ten times twelve years was the period of the preparation of the symbolic Ark which was to serve as the connecting link between the old and the new age, *āών*, or cycle, and it was also the period allowed the antediluvians to either repent and prepare themselves for the new age, or to fill up the measure of their iniquities, and become ripe for destruction. Supposing this same period of one hundred and twenty years to be now repeated, and for a similar purpose, it will close and the flood or cataclysm of destruction will either *commence* about the year 1884 or will be *completed* about that time.

REPUBLICANIZATION AND MENTAL FREEDOM WILL EXTEND THE
CHURCH'S TENURE OF LIFE.

But this calamitous closing up of the career of the Catholic Church may be avoided on the simple condition that she will now be wise, and profit by the hint which seems to be contained in her structural Triad consisting of three times 84 or in all 252 popes up to the period indicated as the close of an old grand cycle, and the commencement of a new. The continuity of the Church beyond her *third* series of seven times twelve popes, that is beyond the year 1764, may be regarded as *probational* for a *fourth* series—passing which, in safety, the whole grand series of seven times eighty-four popes from first to last might possibly be assured.

Now we have already shown by numerous examples, that

fourth stages in all seven fold series of developments (being in the *middle* of the scale of seven), are the *equilibrating* stages, and when applying to human society, they are characterized by equality, freedom and republicanism, in some distinctive form or representation. Especially was this fact exemplified in the lapse of the three times seven times twelve years, or three times eighty-four, that occurred between the years 1524, when the modern era commenced by Luther's *Declaration of Independence* of Rome, and the year 1776, which, by another "Declaration of Independence," witnessed at once the entrance upon a *fourth* stage of social development, and the birth of the American Republic, recognizing the *freedom* and equal rights of mankind. We submit, therefore, that when Rome is shown that this is the FOURTH stage of her structural development on which she has now probationally entered, it would be wise in her to consider deeply what that means. If she cannot learn this fact from the law of rhythmic order and succession in historical developments, being unable to perceive the existence of such a law, she ought, at least, to be wise enough to see, that all the conditions of the human race at this time are absolutely changed from what they were at the beginning of the sixteenth century, and so changed as to imperatively demand that she shall adapt herself to them, and modify her old time attitude upon the question of the freedom of the human mind to think and reason for itself, on theology as well as all other subjects. Failing to do this, she will inevitably find herself opposed by a power even greater than that by which she was opposed in the days of Luther, and to which she must ultimately and inevitably be compelled to succumb.

But, judging from recent events in her history, it would seem that she is not sufficiently conscious of the nature and extent of that power of free thought which is already sweeping

the best and most enlightened minds of the age entirely beyond the sphere of her attraction. She has essayed to restrain this tendency by the promulgation of her own authoritative dicta through ecclesiastical councils, and from the papal chair. Thus in her Vatican council of April 24th, 1870, she passed three canons on *Faith and Reason* in which the former is accorded an authority superior to the latter, and the free pursuit of science in conflict with the dogmas of faith, is *anathematized*. But the whole scientific world, reading this decision, tosses it carelessly aside, and goes onward in the free search for natural truth just as before—not, however, ignoring the claims of Faith, but using it as the servant of reason and knowledge, rather than its master. On the 18th of July of the same year, the great Ecumenical Council that was then in session in Rome, voted that when the Roman pontiff speaks *ex cathedra* in definition of any article of faith, which must be believed by the church, he is *infallible*; and pronounced the usual *anathema* upon the dissentients from this dogma. But what results have been accomplished by that decision? In the Church and even among the learned of the priestly orders, it has met with ill-concealed and in some cases even insurrectionary dissent; while among enlightened non-catholics, it has excited universal contempt. No one believes in papal infallibility now who did not believe it before. The only effect of the promulgation of this decree, with its accompanying *anathema* on dissenters, has been to stir up a question in the decision of which intelligent people *will* and *must* unavoidably exercise their own reason; and when reason is exercised in determining the validity of an authority which claims to be superior to reason, the result cannot be doubtful.

And what benefit, even in a worldly sense, has this decree of infallibility brought to the Roman Pontiff? Listen to the

terribly significant answer as furnished by immediately ensuing and apparently providential events. On the very day of its proclamation Napoleon III. of France was impelled by some mysterious influence to declare war against Prussia, and by this declaration, all Germany was at once united under the anti-catholic Emperor William. Not many days after, Napoleon, under the pressure of imperative necessity, withdrew from Rome, the French troops which had been guarding the "holy father" and his temporal possessions. Two months still later, the "most Christian Emperor and eldest son of the Church" was a prisoner in the hands of Germans, with his armies discomfited and scattered; and not many weeks thence still elapsed before King Victor Emanuel marched his army into Rome, established the seat of his government in the eternal city, and overthrew forever the temporal power of the Pope, which had continued, with slight interruptions, from the year 756 to that day! Could anything appear more like a judgment of God than these immediate sequences of the great Ecumenical Council of 1870!

And now we must respectfully submit the following serious thoughts as covering the whole subject. Whatever may be alleged by *interested* and therefore *unreliable* interpreters of the scriptures, concerning Peter and his "rock," and of the same as supposed to be represented in the popedom, it is certain that Truth is older than Peter, and stronger and firmer than the "rock;" for it is the eternal framework of the thoughts of God, and the eternal archetype by which all things are made and divinely governed. We hold, therefore, that Truth, left to her free and unobstructed course, is omnipotent to take care of herself and has no need of "infallible" dogmatic interpreters, basing their claims on *disputed* passages of scripture, or of *any* interpreters outside of the laws of the rational mind. And

whoever shows himself unwilling to permit truth to fight her own battles against error and darkness, using only such weapons of sensible demonstration and mathematical and logical proof as she can create in the minds of her devoted followers, betrays either a lack of confidence in the power of truth itself, or a fear that if left free, these weapons may be turned against some favorite conceits of his own selfishly interested mind.

It is not denied that there is a natural difference, and hence legitimate relation, between teachers and pupils, and thus that there is such a thing as *authority* on the part of an enlightened over an unenlightened mind. But this authority is but *secondary*, and rests for its primary basis upon the *truth* which lies *behind* the teacher and which alone is infallible, and the true office of the teacher is simply to serve as a transparent and colorless lens to focalize the truth upon the relatively weak and vacant mind of the pupil, until the latter can *see it for himself*, and thus make it a part of his own mental nature. But if, on the other hand, the teacher strives to mould the mind of the pupil to his *own imperative dictum*, whether personal or official, as the *infallible authority*, then, instead of a transparent lens he becomes simply an eclipse upon the light of truth, and casts the shadow of his own dark personality upon the mind of his pupil, presumably with the latent purpose of making the latter a mere appendix of himself or of some favorite institution, and not to help him forward to the estate of a noble independent manhood, standing in the image of God. Of which of these classes of teachers does the Catholic Church in her present state present the ideal and the model?

We may add, that the rational nature of man is most sacred as one of the principal attributes that distinguishes him from the brute and allies him to the Creator, and it is in no other way than by loading this with fetters and binding it with

“anathemas” and dogmas of “infallibility,” that “great Babylon” deals in “*slaves and souls of men.*” Rev. XVIII. 13.

We call the reader to witness, that we are not opposing the Roman Catholic Church considered simply *as such*, but only those factitious assumptions *unnecessarily* perpetuated from the dark ages, and which are totally antagonistic to some of the higher demands of the present times. As she appears in the past centuries (barring her corruptions and her assumptions of infallibility), we have conceded her the position which she claimed for herself—that of the one ecumenical church of western Christendom, saying nothing now of the Greek and Armenian church, each legitimate in its way, and for its time. She has had her counterpart, as we believe, in an invisible Church in the heavens, and has had her “*communion with its saints,*” and under the inspiring and guardian influence of this superior power, she has crystallized, developed and performed her functions as best she could with the crude and barbarous materials out of which she was composed during the ages succeeding the destruction of the Roman Empire of the West. She has been useful in her time as no other church, organized out of the same barbarous materials, could have been useful during the *same* time; and as a great spiritual Mother, she has given birth to a brilliant family of saints strewed all along the ages. We have simply been showing that *her old cycle*, with the life and spirit that animated it, *is closed*; that the dark ages are *past*, and that new and higher conditions of humanity now exist, the wants of which she is totally unable to meet without the most radical changes in her whole spirit and ecclesiastical policy. We have been showing that in proportion as she opposes and obstructs these new and *normal* developments in the intellectual and social world, and battles them with her “anathemas” and dogmas of “infallibility,” she opposes the laws of

divine providence, makes herself a *power of evil*, and pursues the path which leads to her own destruction. With the superior guidance which has been vouchsafed to us, we have pointed out the way by which she may save herself, and become the light of the future ages, *if she will*. That way, we repeat, is by ceasing to be a spiritual despotism, and proclaiming the largest freedom to religious thought—by becoming a spiritual Republic, and relying entirely upon the all-sufficient power of reason, conscience and evident truth, in her legitimate work of feeding, enlightening and purifying the souls of *rational beings*. I am impelled here to speak a truth concerning which I had thought to be silent for the present, and will humbly say that the angels are sensibly present with me, and it is from them that I have received the inspiration which enables me to write this book; and the message which they now breathe into my mind substantially is, “*O Church of the ages, come up higher.*” And believe me or not as you will, a bright and queenly spirit, who is my most immediate guide, whose name you all know and love, and who, before her tragical departure from this world some three hundred years ago was a most devoted child of the church, now in behalf of herself and of an innumerable host of bright ones of whom she is the mouth-piece, earnestly and affectionately beseeches you to “*come up higher.*” But if, notwithstanding all these providential warnings which appeal to you in the world below, and all these entreaties from the heavens above, you still persist in your present course—buying, selling, making merchandise of the souls of men, committing acts of spiritual lewdness with the kings of the earth, thus unmistakably identifying yourself with the “great Babylon” of the Apocalypse—our last words must be to the many good men and women who are still in your fold, “*Come out of her my people, that ye*

be not partakers of her sins, and that ye receive not of her plagues." Rev. XVIII. 4.

THE FAIRER STRUCTURE.

But if the thousands and hundreds of thousands of sincere and well meaning people of the Roman Church are thus warned to flee from a prison house in which their rightful liberties are restrained, and from a dungeon which shuts out the sunlight of a progressive age, they are at the same time invited into a fairer and more beautiful structure which in the nature of things and the ordinary course of the divine government, must soon appear. We may not be able, at present, to trace with any degree of definiteness the details of this new and living structure; but these general characteristics it must certainly possess. It must be high as heaven, deep as hell, and broad as the universe. In its large Parental Heart it must carry all the children of humanity, and its capacious brain, glowing with the light of heaven, must comprehend all science and philosophy, whether material, psychological or spiritual. It must not only be able to harmonize the established facts of material science with its cardinal postulates of theology, but must know how to use them as irrefragable proofs of the same, while clearly tracing visible and material phenomena to invisible and spiritual causes. It must connect by logical and rational exegesis, the natural and spiritual worlds as soul and body are connected, and must serve as a ladder on which angels may ascend and descend upon the children of men. It must be a temple in which the spirit of God may dwell. It must be an outer embodiment of the Divine Logos in which are contained "all the treasures of wisdom and knowledge." The aim of its teachings and ministrations

tions will not be simply to prepare men in this life for an entrance of heaven in the next, but to prepare them to enter heaven *here and now and always*. It must preach for salvation not merely a deliverance from an external hell, and an outer consociation with angels and good spirits in another world; but the living spirit of Christ within the heart and the wholeness, soundness and divineness of the entire man must be recognized as constituting the only true salvation. In its deep insight into the interior mysteries of spiritual and divine things, it will acknowledge and appropriate the good and the true in all the religious systems that ever have prevailed upon the earth, while in some respects towering high above them all; and its power of rational and moral conviction will be such as to commend it to the joyful acceptance of the better and more spiritual minds of all nations and kindreds and tongues and people, who in its great sympathizing and loving spirit will find the bonds of a vast and Universal Brotherhood. And this will be the true and HOLY CATHOLIC CHURCH.

The upshot then of this whole chapter is:

1. That Protestantism in its present divided and indecisive state has no power to lead human society into its next orderly stage of evolution.
2. That Catholicism, *in its present spirit and strivings*, can lead it only back again into a spiritual despotism not to be thought of for a moment.
3. That we are, therefore, obliged to seek *outside* of both these, for the path that will lead humanity safely onward to the high destiny promised for it in the future, while taking due advantage of all the elements of progress brought to us by the Past and by both the Catholic and the Protestant Churches.

CHAPTER XI.

COINCIDENT CLOSING OF OUR NATIONAL CYCLE, AND OF THE CYCLE OF THE WORLD, DEMONSTRATED BY FACTS AND PERIODIC NUMBERS.

Our latitude and longitude; Whither drifting? Other predictions from the law of cycles; Acquiescence in the results of the war, in 1872; Next Clymacteric period in 1884; Modified by conjunction of the Cycle of the world; A new aspect of the subject; The Race a Unit, and has its grand cycle; "Westward the tide of empire;" The circle now complete; The East and West united; Japanese ambassadors in 1860 and 1872; Root and fruit of the Tree of Humanity; Infancy in Eastern Asia—maturity in America; Periodicity of the world's cycle, and wonderfully confirmatory numbers; Seeds of a new and universal civilization; Reform must come first; The approximal time of the great change; Prophetic symbolism of the old Pyramid.

HAVING thus worked up our dead reckoning, and, in a general way, calculated our latitude and longitude upon the sea of time, we now proceed to consider the question, Whither are the winds and tides drifting us, and what, in the divine order of succession of events, may be expected in the near future?

Near the close of our second chapter, while speaking of the discovery in 1858-9, of the law of the twelve year periods as applicable to the history of our Republic, and the order of the succession of these in a series of seven, I mentioned that, on

the ground of this law, which made the seventh twelve year period from our nation's birth, to end in 1860,—I predicted that that terminal year would witness a change in our nation corresponding, in some way to a *national death*. I did not perceive what that national death would consist in and I ventured no conjectures on that question; but the prediction in point of fact was fulfilled in the virtual death of the national Union, in the secession of nearly all the slave-holding states, which commenced with the secession of South Carolina late in the year 1860. In the same connection in which I spoke of this prediction I alluded to others I had made at the commencement of the war of the Rebellion, but stated that I would defer a specific mention of them for a subsequent page, when the basic position from which they were made should have been still farther fortified, and the significance of past and current facts of history should more distinctly and unmistakably appear. These general facts have now been set in order, and we perceive their flow and direction as that of a vast stream through many centuries; and from the past gradations, with the law of their succession now clearly outlined, the future may be calculated, though as yet only in a general way.

One of the ulterior predictions made at the time referred to, was, that we would not find our way out of the difficulties incident to the rebellion, and witness the restoration of the two sections of the country to their normal relations, before the close of the next dodecade, in 1872—and that the interim would be a repetition, on an ulterior scale or octave, of the first or revolutionary and chaotic period of our Republic, from 1776 to 1788, during which we are without a fixed national Constitution, acquiesced in by all the states. Now this prediction was, in fact, fulfilled nearly as signally as the previous one culminating in the year 1860. After the forcible aboli-

tion of slavery as the fiat of the conquering party in the civil war, the national Constitution was by the act of Congress and the acquiescence of two thirds of the state legislatures, supplemented by two amendatory articles, securing the freedom and equal rights of the blacks (including right of suffrage), by organic law. From these amendments the southern states angrily dissented. They denounced them as being themselves unconstitutional, and threatened that in the event of a future triumph of the Democratic party in electing a President and a majority in both Houses of Congress, they would declare them null and inoperative. This continued to be the temper of the former slave states up to the year 1872, but on that year there was a split in the Republican Party in respect to the policy of President Grant towards the Southern States. The dissentients organized under the title of the "Liberal Republicans," held a convention at Cincinnati, drew up a platform pledging itself to a liberal policy in respect to the Southern States, and nominated Horace Greely for the Presidency. Soon afterwards the Democrats held a Convention at Baltimore, adopted a platform declaring submission to the results of the war, accepted the amendments to the Constitution in respect to the equal rights of the negro population, adopted the Cincinnati Platform and nominations, and fused itself with the Liberal Republican Party. In these acts of the Convention the whole South acquiesced and in their acquiescence actually committed themselves to a compliance with their provisions, and the normal relations of the two sections of the country were thus ostensibly restored under one recognized organic law, after a state of actual or suppressed rebellion running through *twelve years.*

Although Mr. Greely was not elected, and the Cincinnati Platform did not prevail, could there have then been such a

wise reconstruction of the organic laws and machinery of the government as would have been suited to the changed condition of the times, and especially as affecting the right of suffrage, the pledges then given by the Southern people would probably have been carried out. But as no such change was proposed, or even thought of, the previous imperfect workings of our political machinery were aggravated by the introduction of new elements of disorder in the constituency of the government, and the white people of several of the Southern States again arrayed themselves in opposition to the laws of the United States, carrying elections by violence, terrorism and fraud, and bidding defiance to the federal courts with a majority in both houses of Congress (from March 4, 1879) of the political party which has heretofore always been in sympathy with them! Whether the violent revolution which these and other signs portend, can be averted or not, will depend upon the prompt and speedy action of our people in a direction heretofore unthought of, and concerning which we shall speak at length in a more advanced portion of this volume.

According to the same law of twelve year periodic evolutions, the next climacteric point will be passed in the year 1884, immediately after which we ought to start on *the trial period of a newly organized system of politics*. But before we definitely forecast the changes which that period may be expected to bring, we must take account of the fact that, by the vast progress and diffusion of ideas, inventions and discoveries since the year 1764, and especially by the introduction of the magnetic telegraph (an American invention, by the way), our nation has drifted into the general current of the cyclic progress of the *world* and we must consider the modifying influence which this fact is likely to have upon the developments and destiny of America.

COMPLETION OF THE WORLD'S CYCLE OF CIVILIZATION.

And here is presented a new aspect of the subject, which we shall consider in a two-fold light: First, that of the longitudinal progress of civilization and the completion of its circle round the globe; and Second, that of its cyclic periodicity as expressed in harmonic numbers.

From its origin to the present moment, the human race must be considered as a *Grand Unit*, or in principle, *one Grand Man*. The nations, with the distinctive mental and moral characteristics of their people and the peculiarities of their respective civilizations, laws and customs, represent the *organs* of that grand man, with their functioning processes. Each isolated and fragmental development is a part of the whole, and the whole includes and dominates each. And so, the race must necessarily continue to be, throughout the illimitable future, notwithstanding the innumerable differentiations and complexities it has unfolded and may yet unfold and multiply to infinity.

Now this Grand Man has its birth, its infancy, its adolescence, its physical and reproductive maturity, its old age, decline, death and resurrection to a new life, in exact correspondence to the successive developments of manhood in its least segregated form. There is therefore, necessarily, a grand cycle for the race as a whole, as well as for nations and individuals—including the periods of infancy, youth, physical maturity, ripeness, old age, decline, death and renaissance. To what part of this line of successive steps has the *human race*, as such, now arrived? We shall see.

The dim glimpses which the most ancient history opens into the still remote past, seem to locate the primeval stock from which the existing civilized nations have sprung, in central or

eastern Asia. Thence as governments matured, stagnated, and degenerated into tyrannies of selfish personal rule, individuals, communities and tribes, composed of the freest, noblest and most intelligent minds, would migrate in search of greater freedom and room for larger expansion than could be attained under the old institutions. Though there was in some remote period of antiquity, a limited flow of tribes *eastward*, which formed the materials out of which the Japanese empire was subsequently crystallized, the main currents of migration were *westward*, if for no other reason, because the room in that direction was without known boundaries. These migratory bands would found colonies, build cities, and form the nuclei of future nations, generally with a higher civilization, a farther unfoldment of the arts and sciences, and a greater freedom of thought and action than were possible under the old *régime*. And so, in turn, when these secondary institutions matured, stagnated and became restrictive beyond the endurance of their noblest citizens and subjects, multitudes of these latter would again migrate westward, and in like manner establish still higher civic and national institutions. And thus the “tide of empire” has been advancing westward—westward—still westward, through all the succeeding centuries, until it has just now cropped out on the Pacific shores of America.

The *periodicity* of this western outcrop, in its several waves, is worthy of notice. In the year 1848 (the end of the sixth and the beginning of the *seventh* dodecade of the history of our Republic, as shown in a previous chapter), the United States, as a result of the Mexican war, gained possession of New Mexico, Arizona and California—thus planting her banner on the Pacific shores, and *completing the circle of civilization around the globe*. Twelve years more elapsed when, in 1860, voices were

heard from the still remote West, speaking to America, which had then become to it the East and source of light; a sail was seen floating over the waves of the Pacific; it approached, and lo, a multitude of persons in strange costume landed upon the shores of California! It was an embassage of princes and their retinues, to the number of seventy-two in all, sent out by the imperial government of old Japan, to form a treaty of friendship and commerce with the great Republic of the new world! One of the oldest of the family of nations is thus seen in fraternal embrace with the youngest! It is again worthy of notice, that when another twelve year period had elapsed, viz., in 1872, this phenomenon was repeated in another Embassy from Japan, consisting of forty-nine persons. ($7 \times 7 = 49$).

Thus we see that the Root of the Tree of Humanity—Humanity in its infantile stage—is represented by the Mongolian nations of the far East. The topmost branches, covered with ripening but not yet ripened fruit, are spread over the broad land in which it is our good fortune to dwell, extending now to its extreme boundaries, whilst the perfume of its blossoms is caught by the trade winds of the Pacific, and wafted to the old Orient from which all sprang. *The circle or cycle of the world is complete.* The “tide of empire” can no longer “hold its westward way” without trenching upon the old Mongolian nations of Eastern Asia. Beginnings and endings are linked together, and much farther progress is impossible without a *New Beginning*.

In America, Humanity, after passing through all its successive Asiatic and European stages of growth, is found in the highest degree of development. It is scarcely possible for a man born in a foreign clime, and reared under the effete institutions of the old world, to set his foot upon these shores, and

inhale the breezes that sweep over this grand, broad, free continent, without feeling that he is more of a man than he ever was before. While we honor the German for his profound scholarship, the Frenchman for the versatility of his genius, and the Englishman for his vigor and breadth of thought, we must yet be permitted to say, that in no country in the world is there so much invention, so much original, free and manly thought, as in America—notwithstanding the clouds we are now under in consequence of the corruption of our political and social institutions. Go back towards the East, and the farther you go, the less inventive and originative do the people become, until you come to China, where they neither invent nor originate anything, but, when not bound by customs or arbitrary laws, are capable of *imitating* everything.

Thus the gradations of human genius, talent and institutions, between the oriental and occidental extremes of the line of development, now united, furnish all the elements of a composite completeness—confirm the *fact* of an entire cyclic evolution of the human world, and show that the period of a *new departure* for the whole race, cannot possibly be far distant.

PERIODICITY AND HARMONIC NUMBERS IN THE WORLD'S CYCLE.

And now mark the startling facts which prove that this grand cycle of progress is also a circle or what means the same, *a cycle of time*. We have already remarked that, at some unknown period in remote antiquity, there appears to have been, from the center of population on the Asiatic continent, a limited migratory tendency *eastward*, which furnished the elements that afterwards crystallized into the Japanese Empire. Now leaving out the mythological stories of Japanese antiquity, the first authentic traditions that have come

down to us represent that nation as being in a state of barbarism, in which the inhabitants of each separate village was ruled by a head man. Such was the condition when Jimmu Tenno commenced the conquest of the whole island of Nippon, in the year 667 B. C. Having at the end of the next seven years completed his work of subjugation, he set up his imperial court at Kioto in the year 660 B. C., exercising, as did his successors, both spiritual and temporal power. There were still anterior eras of the world, but with those at present we have nothing to do.

It is at the year 660 before Christ, therefore, being the year the empire was founded that the Japanese begin their era; and from that period their history seems to be authentic. Now let it be borne in mind, that Japan formed the extreme eastern link of the chain of civilization, to unite finally with the extreme western link formed by America, in completing the circle around the globe. We therefore find the *commencement* of the circle in time (or the cycle) at 660 B. C., when the empire was founded, and its close in 1860, when the two ends were united by the establishment of free intercourse between the two nations, and when preliminary steps were taken to open Japan to the commerce of the world. The period of the Cycle of the world, therefore, according to this view, was from 660 before Christ, to 1860 after Christ, or 2520 years.

Let us look a little farther. We have already found, by an independent process, the very remarkable æon of 252 years, and shown by the actual facts of history, that there are just *seven* of these æons, each distinct and well-defined, in the Christian ecclesiasticism which, as to its spiritual sanctions, was consummated in 1764, when the dawn of the era of modern ideas commenced. Now behold, reader, how these æons of 252 years work, without fractional remainder into this

whole period of 2520 years, and that there are exactly *ten* of them, no more, nor less! What rational mind will suppose that this is a mere coincidence, or that it would have been at all likely to occur unless there had been a *law* governing the case, seeing that there were so many hundred chances against it to one in its favor? Or if any one should, after all, be so unreasonable as to insist that this is a mere coincidence, let him account for the *coincidence of coincidences*, involving a thousand fold greater improbabilities,—that the end of this period of 10 times 252 years *fell exactly upon the year 1860* as the end of the 84 year cycle of the crude republic of America—this being also the year predicted by the present writer, from the indications of the law previously discovered, as one which would witness *some* change in the republic that would correspond to a *national death*—subsequently fulfilled in the death of the union by secession!

Once more: The Japanese have a popularly recognized *smaller* cycle of 60 years. We know not to a certainty on what foundation this cycle is based, farther than that it is one also recognized by the Chinese and is the multiple of 12 by 5 or 10 by 6. Each of these factors has, as might be shown, a correspondential significance when applied to human nature and its evolutions. The period of 60 years also is the *tenth* part of the anciently recognized cycle of the *Neros*, of 600 years, and may be a part of that original conception. But we cannot stop to discuss these matters now. We are concerned with the cycle of 60 years, pure and simple; and when we divide this into the whole period of 2520 years we bring out, again that remarkable number 42, which has appeared in previous pages woven all through Egyptian lore; as the number of the faculties ascribed to the human mind by phrenology; as the number of journeys of the Israelites from Egypt to the

promised land; as the number of generations from Abraham to Christ, and as the square root of the number 1764 years comprising the Christian dispensation. Who will now say that the world is governed by chance, and that there is no God? *

Look at this amazing series of arithmetical facts, reader,—look at it in the light of all we have written on the *Law of Cycles in history*,—and ask yourself, what can it mean, if not that we are at the *End of the Ages*—the end of the old world, and in fact, the commencement of the new, in which the crisis of external and universally *visible* change must be near at hand?

Since the year 1860, the progress of the Japanese in the arts, sciences and civilization has been without parallel in the history of any other nation for an equal period of time; and the *mundane* part of the inspiration which has carried them forward has been derived principally from America. And in this closing up of the old cycle of the world and the opening of the new—in this ripening stage of the past, and this dawning of a new era for the whole race, we feel prepared to say that to America, the last and highest form of national evolutions—to America belongs the capacity and evident duty of planting the whole world with the seeds of a *New Civilization*. In this

* It was not until after the above was written that I discovered, what I do not recollect to have noticed before, the following note written on the fly leaf of a book entitled "*The End as foretold by Daniel*," presented to me by the author, my friend Mr. Redford A. Watkinson, a New York lawyer—dated Feb., 1866. I give it for what it may seem to be worth as a confirmation, from another point of view, of this cycle of 2520 years.

Dear Sir:—The cycles about which you and I used to talk, are made thus; In the precession of the equinoxes, the point goes westward 1° in 72 years.

To go through a sign of the zodiac, 30° requires $72 \times 30 = 2160$, or 6 days of 360. This is a work day period. To make it sabbatic, add a day, and it is 7 days of 360 or 2520—double 1260, the great cycle from judgment to judgment.

R. A. W.

great work, our brothers of the Anglo-Saxon race, whose homes are in the British Isle, in the Canadas, in India, in Australia, and in the isles of the sea, will be our co-laborers; and the cross of St. George and The Stars and Stripes will march forward side by side to moral and intellectual conquest of the whole earth, for it is the will of God that Light and Freedom shall swallow up Darkness and Despotism.

But before we can hope for the crown of success in these grand achievements, we must greatly improve our own civilization. We must rid ourselves of our remaining barbarisms, our political corruptions, our social injustices, and our effete and moribund customs and institutions,—useful only in an age far less advanced than the present; and if we are unwilling to purge ourselves from these, preparatory to entering upon the next grand work before us, I believe that God himself will purge us as by fire. But on these matters more hereafter.

The changes which we are led to suppose will prepare the American nation and people to enter upon this great work, have already been indexed by the law of twelve year waves, as being destined to occur not later than the year 1884; from which period we ought to start with an essentially new system of political machinery. Though the confluence of smaller cycles and periods into the terminal epoch of the Grand Cycle of the World, may disturb somewhat our calculations, there is not wanting the *prophetic* evidence, if such evidence were here specially required, of some great change, affecting not only America but the world, that may be expected even a little sooner than the year 1884. Even in the dim ages of antiquity the divine laws of evolution, by which the serial and cyclic order of future developments in the human world were predetermined, were in a general way disclosed, by inspiration, to a limited number of minds that were prepared to receive the

information; and these have bequeathed their impressions and deductions in the forms of monumental symbols and prophetic writings.

Of the first of these forms of prophetic foreshadowing, we may here refer to the *grand old pyramid of Cheops*, the oldest and largest of the pyramids of Egypt, whose wonderful mathematical symbolisms have recently been interpreted by John Taylor, Piazzi Smyth and others, and which, among many other things, seems to indicate with approximate exactness the time of the End of the Ages. Built by a power foreign to, and hated and feared by the Egyptians, on a site carefully selected as the center of the land surface of the earth; on a parallel of latitude, accurate apparently to a rod, which would bring the aspect of certain significant heavenly bodies within a required angle of observation with the pole star; with mathematical correlations and commensurabilities totally absent from all the other Egyptian pyramids; typifying the number of days in the year; showing the size and weight of the earth and its mean distance from the sun more correctly than the same have been ascertained by modern science until quite recently, and upon the basis of the units furnished by these data, exemplifying a complete system of weights and measures, more accurate than the French metric system;—pointing by its elongated galleries, to the then pole star, and to Alcyone of the Pleiades, which at the epoch of its erection were crossing the meridian at opposite quarters of the heavens at the same moment, once every twenty-four hours—this structure, a representative counterpart of the holy Mount Meru on the “sides of the north” (the *spiritual “zion”* of Hebrew theosophy) and a microcosm of heaven, earth and the under world, and whose divine mysteries mathematically recorded apparently by a divinely inspired architect, were carefully sealed up until the

latter day intelligence of mankind might understand and appreciate them—this grand old pile of masonry, a Bible in itself, constructed long before a word of our Bible was written, now speaks forth words of pregnant and startling import to the minds of those who can understand and appreciate them. And among its records is one, in a long and wonderfully symbolical gallery, in which so many pyramid inches typify so many years, *which points with ominous significance to the year 1881-2 of our common era as the actual and worldly terminus of some grand and comprehensive order of things which seemingly can be none other than the order of things that now is.**

Beyond this long gallery, ascending at an angle of a little over 26° , the remaining portion of the passage becomes horizontal, and Piazzi Smyth finds in it no certain index of time to be consumed in the typified subsequent progress through a period of *tribulation and humiliation*, in which a weighing process (*morally weighing?*) seems to be concerned, lasting between forty and fifty years, and terminating in a period of universal justice—such being the plain import of the symbolism contained in the so called “king’s chamber” in the heart of the pyramid. Here, then, is one index finger pointing ominously to the years 1881-2—let us see what light is shed on the same theme from other and independent sources.

* See “Our Inheritance in the Great Pyramid,” by Piazzi Smyth, Astronomer Royal of Scotland—giving, in addition to what had been known before, the results of personal observations and measurements of the Great Pyramid, made during five months of the year 1865.

CHAPTER XII.

BIBLE PROPHECIES CONCERNING THE TIME OF THE END.

Prophetic numbers in Daniel and the Apocalypse; The "abomination of desolation;" The "daily sacrifice;" The "holy place;" The Temple—(with meanings)—The "princes of the Gentiles" and worldly rule contrasted with the "Kingdom not of this world;" When was the "abomination of desolation" set up?—Pope Pelagius II. claims supreme dignity; Gregory the Great, and Boniface III. renew the claim—The tyrant Phocas confirms; "Antichrist, the man of sin;" Invisible government of the church not extinct; The two witnesses; Even the secularized papacy overruled for good; Beginning and close of the numbers and periods; Approximate agreement with the old pyramid index.

WE have no inclination at present to occupy much space in prophesying from the prophecies, especially in view of the failures of our predecessors in this line of secondary vaticination; yet the reader will pardon us if we briefly point to a few sayings and facts which seem, not only in remarkable coincidence with these intimations of the old pyramid, but which have a significance of their own so peculiar and striking as to merit careful attention in this place.

In the 12th or last chapter of the book of Daniel, there are prophetic allusions to the "time of the end." As one of the signs that should precede the "end," it was said that "many shall run to and fro and knowledge shall be increased." It may be remarked in passing, that there has never been such a "running to and fro" and such an "increase of knowledge," in the same length of time as during the last hundred years, and especially the last half of that period, and it may be

questioned whether this sign of the approaching end is likely to be ever more signally manifested in any future period of the same duration. When Daniel inquired, "What shall be the end of these wonders?" he heard an angel proclaiming the answer, that it should be "for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What can be understood by the accomplishing or finishing "to scatter the power of the holy people," unless it be the complete vastation or death of a church, preparatory to the introduction of a new church or spiritual dispensation? The "time, times and a half" which was to precede this consummation, has by common consent of interpreters been considered as *literally* synonymous with three and a half Jewish years of 360 days each, with five understood but unmentioned inter-calary days, prophetically typifying $3\frac{1}{2}$ times 360 or 1260 years, each day signifying a year according to a rule of prophetic interpretation laid down in Ezek. IV. 6. This would make the period the same as that of the prophecy of the "two witnesses" of St. John, "a thousand two hundred and three score days," or years, and the same as the forty and two Jewish months of 30 days each, during which the "holy city" was to be "trodden down of the Gentiles." (42 \times 30 = 1260.)

In the light of this generally accepted interpretation of prophetic periods, which makes a day answer to a year of 360 solar days, and makes a year consist of twelve months of thirty days each and each of these days answering to a year, we have in this 12th chapter of Daniel, three periods; namely, 1260, 1290, and 1335 years: (See verses 7, 11, 12. The 11th and 12th verses reading: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days.")

The common date of the *commencement* of these three several periods, seems to be fixed by a particular occurrence—namely, the taking away of the daily sacrifice, and the setting up of the “abomination that maketh desolate” in the holy place, whatever that may mean. Now Jesus, in speaking of the time of his second coming and the “end of the world” (*aiών*—age) referred to this same thing and said, “When ye therefore, shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains” (Matt. XXIV., 15, 16). The parenthetical caution, “whoso readeth let him understand” would seem to imply that this language has a mystical import not superficially apparent in the mere letter of the text, but yet which *may be understood* when carefully considered in the light of the spirit. In respect to this matter of the “setting up of the abomination of desolation in the holy place” and the time of its occurrence then, let us endeavor to obey the injunction, “*whoso readeth let him understand.*”

Now the “holy place” is the middle department of the temple, where daily sacrifices are made by the priests. The temple itself, in all its parts is a material symbol or “pattern” of the heavens, of Deity, of man, and of the universe,* as these are in some sense correspondences of each other.

The daily sacrifice, therefore, as is true of all other sacrifices in the religious ceremonies of an outer and visible temple, signifies the yielding up of man’s selfhood, his people whom in a priestly office he may represent, and all his

* See Ex. XXV. 9, 40—Heb. VIII. 5; John II. 19, 21; I Cor. III. 16, 17; Josephus Ant. B. III., Chap. VI., § 4.

proprium in the surrounding world, to Deity. An illustration of this idea, and of its inversion, is contained in the following incident: The mother of the two sons of Zebedee, James and John, brought those two disciples to Jesus, and asked that one of them might be permitted to sit upon His right and the other on His left, in His kingdom. When the ten other disciples heard of this, "they were moved with indignation against the two brethren, but Jesus called them unto Him and said; 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and give his life a ransom for many.' " Matt. XX. 20-28.

True religion, therefore, according to the standard of Christ, is here implicitly characterized as the abnegation of self, the "*sacrifice*" of all mere personal and selfish ambition, and of the love of the dignity of ruling, as based merely upon the love of self (a passion, indeed, which, if carried out would dethrone Deity Himself:) and on the other hand, a divinely loving and Christlike devotion to the service of humanity. Those who seek self, and the dignity and greatness which belong to the selfish exercise of personal or official power and authority, are here classed with the "Gentiles" and their "princes," who do the same things. It is only those who consent to be the "ministers" and "servants" of God's creatures who are here ranked with the true imitators and followers of Jesus, and who are the princes and rulers in a kingdom which is elsewhere declared to be "not of this world."

Let us quote again, Rev. XI. 1, 2, 3: "And there was given me a reed like unto a rod; and the angel stood saying, Rise and

measure the temple of God, and the altar, and them that worship therein." "But the court which is without the temple, leave out, and measure it not, for it is given to the Gentiles; and the holy city shall they tread under foot forty and two months." "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."

The time, "times and a half" of Daniel XII. 7, and Rev. XII. 14, and the 1260 days of Rev. XI. 3, and XII. 6, and the 42 months of the above passage (30 days in a month according to the Jewish mode of reckoning), evidently refer to one and the same period of the world's history, and to different aspects of identical events occurring during that period; and this, therefore, must be the period during which the "daily sacrifice" is taken away, and the abomination of desolation spoken of by Daniel, the prophet, is set up in the holy place. Dan. XII. (11; Matt. XXIV. 15.)

"But the court that is without the temple," the outer government of the church, leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. Now the "holy city" in prophetic symbolism, means the church, and was evidently that which, by degeneration and being "trodden down" became the "great city" of the 8th verse, "which spiritually is called Sodom and Egypt, wherein our Lord also was crucified," and is also the same which by prostitution became the "Babylon" of Rev. XVIII. And all this, let it be remarked, ensued in consequence of the "holy city,"—the church,—being (*spiritually*) "trodden down of the Gentiles," or dominated by that *Gentile or worldly principle* which exercises that selfish human authority which subordinates divine things to the personal or official dignity of those who rule. Now the admission

of Gentile people (hence, spiritually speaking, Gentile principles) into the "holy place" of the temple, was considered an "*abomination*" and a pollution which brought the holiness of the place into desolation.

If we, then, can find a period in the history of the *Christian* church (symbolized throughout by the Jewish) when this principle of Gentilism—this predominant love of personal authority and power, and of the dignities and honors of office, was enthroned in the "holy places" of the church, we will find the period of the setting up of "the abomination of desolation," and the period from which the 1260, 1290 and 1335 days preceding the several crises of "the end" must be calculated.

When was this point of time? Just now, reader, this question becomes one of the most absorbing interest.

It is not to be denied that in all ages of the Christian church, there were persons ambitious to attain the highest positions of external dignity, authority and power. But this is not what we want to know. Our question is, on what year—if it be possible to be so precise—did that human ambition clearly begin to *center itself in the supreme earthly head and government of the universal church?* And happily the answer stands clearly before us in the facts of history, with only a difference of a very few years in possible opinions as to when this development assumed a form so definite as to preclude all doubt of its character.

In the year 587 an ecclesiastical council was called at Constantinople for the purpose of trying a presbyter who had been charged with criminal conduct. In the course of its formal proceedings, the council incidentally spoke of John, then patriarch or metropolitan bishop of Constantinople, under the title of "*Universal Bishop.*" Pelagius II., then bishop (or Pope) of Rome, hearing of this, wrote letters on the next year

strongly protesting against the application of such a title to the bishops of Constantinople, and claimed it for himself and successors in the see of Rome. This was in the year 588, remarkable as the 12th jubilee of 7 times 7 or 49 years each, from the birth of Christ, and remarkable also as the completion of the first third of our grand cycle of 1764 years, discussed in preceding pages.

In the year 590 Pelegius died, and Gregory, his successor, known as Gregory the Great, took up, the next year, the controversy with the bishop of Constantinople concerning the claim to the title of Universal Bishop, and pursued it with great vehemence till he died, assuming that dignity to himself and successors; and as a result of this controversy Pope Boniface III., the successor of Gregory, prevailed upon the tyrant Phocas to confirm him in his assumed dignity as the supreme head of the Church,—thus laying the foundation of all the subsequent secularity—worldliness—selfish human ambition—“*Gentilism*”—in the government of the Roman Church, and indirectly of the subsequent separation of the Eastern Church, chiefly on the basis of a counterclaim for the patriarch of Constantinople. This setting up of the abomination that makes desolate the true “holy place” or office, was also the commencement of the reign of antichrist, the “man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God,” concerning which St. Paul spoke prophetically in his second epistle to the Thessalonians (Chap II.).

But this Gentilization, and hence spiritual desolation of the supreme outer government of the church, must not be considered as involving the extinction of the inner or invisible

government in which the essence of the Christian religion consists; for in the sequel of the prophecy that the holy city (typifying the church) should be trodden down or “desolated” by gentilism forty and two months, it is said “I will give to my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth”—this clothing being a symbol of humility contrasting with the worldly pride which was enthroned in the *outer* government of the church. (Rev. XI.) What these “two witnesses” distinctively signify, we do not propose to inquire just here, it being sufficient to know that they refer to some divinely instituted modes of propagating the truth, and reaching the minds and consciences of mankind, other than what was furnished by the Gentilism of the papacy. Even this external government of the Church, with its *animus* of worldly pride, had its uses, and, in a *subordinate* sense, its divine sanctions, whatever may have been its evils in another point of view; for it is said that “the court that is without is *given* to the Gentiles.” And thus the papacy, with all its selfish assumptions of authority over the minds of ignorant and barbarous men, was made an instrument in the hands of the Divine Providence to bind the nations of mediæval Europe together as no other power could have done, and thus to lay the foundations of a new and better civilization of a subsequent age.*

* Considering the year 588, when Pope Pelagius II. set up the claims for the supremacy, as the completion of *one-third* of our grand cycle of 1764 years, it is a curious fact that at the end of another third of that cycle, or *about* the year 1176, we see Pope Alexander III. with his foot upon the neck of the Emperor Frederick Barbarossa, as symbolizing the *culmination* of the papal power. After that, the papal power gradually declined until the end of the cycle, when, in 1764, its death knell may be said to have been sounded by the inauguration of modern ideas, as shown in a previous chapter.

Now let us look again at our numbers. If we reckon the beginning of the first successful efforts to establish the supremacy of the Pope of Rome over the universal church, from the year 588, when Pelagius II. preferred his claims to precedence over the patriarch of Constantinople, then the "time, times and a half," "forty-two months," or twelve hundred and sixty days (years) ended in the year 1848—a year ever memorable for its revolutions in the kingdoms of Europe, and from whose tumults the Pope of Rome himself was compelled to take refuge in temporary exile. The same year, also, was characterized by otherwise inexplicable phenomena which claimed to be the incipient opening of communication between the natural and spiritual worlds, and which, after baffling the most diligent and varied attempts of material science to explain on any other hypothesis, number at this day many million believers in their reality, including many of the best minds in all the nations of the earth. The thirty additional years of Dan. XII. 11 (1290) years bring the period down to 1878, whatever of significance there may be in the events of this year; perhaps the crippling of the power of the "false prophet" (Mohammed) by the victory of Russia over the Ottoman Empire. If, however, we commence our reckoning at the year 591, when Gregory the Great took up the controversy for the supremacy, the added period of 1260 years will bring us down to 1851, and the thirty additional years of Daniel's 1290 days (years), will end in 1881—precisely the year of the end symbolized in the Great Pyramid. Or the results may be placed before the eye by the following arithmetical formula:

A. D. Yrs. A. D. Yrs. A. D.

$$588 + 1260 = 1848 + 30 = 1878$$

$$591 + 1260 = 1851 + 30 = 1881$$

In either case, the period of 1335 years, extending to the

time of *blessedness* (Dan. XII. 12), would exceed the period of 1290 years by about the period symbolized in the great pyramid as extending from 1881 inches (years) to the symbols of justice and peace in the chambers beyond, where the beginning of a new and happier age may be considered as clearly represented.

We may add that, so far as we know, these interpretations of the prophecies of the Scriptures, are new, and different from any that have heretofore been presented to the world; and were we here to carry out, in any degree of fullness, our line of thought, and bring in their numerous confirmations and corollaries, and the applications of collateral portions of the prophetic scriptures of which it affords a key, our disquisition instead of being confined to a short chapter could be comprised only in a large volume. But as we have said before, this is not intended as a distinctively theological work, and these fore-shadowings from the Bible have been introduced here only because of their wonderfully clear import, and direct pertinence to the subject under consideration.

It is only for what they may seem to be worth, that we desire any class of our readers to consider these prophecies and their interpretations. To some they will seem as significant and apposite to our subject as they appear to ourselves; to others they may seem as of doubtful import and application; while confirmed materialists will deny that there ever was or can be a spiritual prophecy of a future event. But none can fail to be impressed with their marvelous coincidence, to say the least, with deductions from the law of cycles, and with all the signs of the times, importing that we are on the very eve of some momentous crisis that will affect, for ages to come, not only our own nation, but the whole human race.

CHAPTER XIII.

OUR NATIONAL IDEA.

Ideas of primeval and despotic nations defined; Their progress traced; Ideas on which the American Republic was founded; National Independence, and Equal Rights of Man; These all worked up and actualized; At present, without a distinctive Idea; A national body without a national soul; Hence a state of political decay, tending to anarchy or despotism; No hope from existing political parties; Wanted, a new Idea—Onward! Onward!

WE will now endeavor to gather up the threads of connection between the prophetic indications of these scientific and supernal sources of light on the one hand, and the teachings of existing conditions, "signs of the times," and *self-evident* philosophic principles, on the other. In seizing, at its first appearance, the thread of argument that promises to lead us progressively to the solution of the important problems still before us, we premise that every nation—indeed every human institution whatsoever—is based upon the averaged and combined affections and thoughts of the people who compose it. This combination of affection and thought constitutes the *interior life* of the organization, and may be called its *Idea*. And no nation or other institution can live—at least, none can have more than a passive, vegetative and evanescent vitality—with-out some central, dominant *Idea* to lift its aspirations and govern its progress.

The political Idea of the primeval nations of the earth, was little more than that of protection against the reactionary

forces of the passions and lusts of the ignorant masses, which, left unrestrained, would have re-inaugurated the state of barbarism or savagism. Hence those nations were despotic in the extreme; the will of the king, formed under the influence of his chosen counselors, being the only recognized law; while the masses of the people were held in bondage. The theological idea, or at least that portion of it which was given to the common people, was that God was simply a sovereign, of which the earthly ruler was a type; and all that men had to do was to obey Him, and placate him by sacrifices, lest He might destroy them. Crystallizing on the basis of these two allied thoughts combined in one, and forming all their subordinate institutions in accordance with the same, the principal concern of the rulers of those nations was to strengthen and consolidate their dominion and perpetuate their dynasties. To this end they jealously excluded all innovations upon their established customs and modes of thought, and surrounded themselves with such safeguards against change as could be furnished by a system of interested and hereditary castes, into which their priests, magi and philosophers were divided, and by whom all the knowledge then attainable, both on worldly and spiritual matters, was unfolded and conserved and imparted to, or withheld from the people, according to what they deemed most subservient to the stability of the government and the interests of the dominant classes. One great element of the patriotism of those times, therefore, was the desire to make the national institutions *permanent*, if possible *eternal*, in all their primeval features, excluding even those changes that would unquestionably have been improvements. It is a remnant of this primeval, passive and negative idea that makes the Chinese and other nations of modern Asia so inhospitable to any new ideas in science, art, religion or

government, lest the revered customs and institutions of their fathers should be invaded and overthrown by them. The political Idea around which the Jewish people crystallized, was that of the equality of their coördinate tribes; and the theological idea was that God was not only a sovereign, but a God of justice and mercy, who held them, as a people, under special protection. It was this idea that gave them that wonderfully persistent vitality as a nation and a theocracy which has enabled them to survive the disintegrating influence of wars and captivities, and which has preserved them to this day—a nation without an autonomy and whose territorial habitation; as it may be said, comprises the whole surface of the earth. The Idea of the Grecian Republics, especially that of Athens, was beauty, refinement, and the ennobling of the people. The Idea of Rome was, power, territorial aggrandisement, and law. The various nations of modern Europe, rising out of the barbarism of medieval times, have, of necessity, had as one of their principal and basic ideas, that of despotic strength to withstand reactionary tendencies towards barbarism and anarchy; but upon the basis of this static thought and desire, which of itself can give only a dwarfed and stunted life to any political system, the exuberant genius of the people developed into the afterwards speedily nationalized ideas of geographical discovery, colonization, commerce, wealth; and in several of the nations—England and Holland particularly—these ideas blossomed forth into the recognition, in some degree, of the abstract rights of man, irrespective of birth, caste or condition. And these national ideas and their corresponding institutions, with their different shades and peculiarities of form as characteristic of the different nations from whose peculiarities of genius they were evolved, have been modified from age to age by the vicissitudes of war, and the law of growth, development,

decay and renaissance in other and higher forms, until they have come to the maturity and dead-ripeness of this *universal harvest day*.

Through the operation of the law, before explained, by which the most self-sustaining, independent and liberty-loving subjects and citizens of the old governments migrate westward in search of room for a higher expansion of their individualities, these higher ideas of the most advanced nations of Europe were wafted across the Atlantic Ocean, and receiving thence still further development, became the vital points around which colonies were accreted in various sections of North America,—destined ultimately to unite and form one grand Republic. At this ulterior stage in the growth of human nature, there no longer existed the necessity of a centralization of power in a personal despot, to prevent a retrogression towards primeval anarchy and savagism, as the average intelligence, public virtue and love of common justice, had become capable of self-government. The basic idea upon which the old monarchies were founded—that of *arbitrary power* to prevent reversion to primeval anarchy—formed no necessary element in the political philosophy of the founders of the American Republic, who, in the clear light of the times, and under the inspiration of all the political and social necessities of the people, were enabled to formulate two distinct Ideas, with a definiteness unknown in the underlying conceptions of any other nation, past or present. These ideas, as set forth in the *Declaration of Independence*, are: 1, NATIONAL INDEPENDENCE; and 2, THE EQUAL RIGHTS OF MAN.

These ideas were the dominant forces to lift the aspirations and govern the progress of the new nation, until they could be fully realized and embodied in the national history; but the reader will perceive it as a self-evident truth, and is requested to note the remark, That after the *full realization and embodiment*

of a *national Idea*, it can lift the aspirations and govern the progress of the nation *no longer*.

Let us now endeavor to bring the light of the foregoing thoughts, to the solution of the problem of the present and future of America.

In this light observe we, then, as follows: For many years after the *Declaration of Independence*, and even after the successful war of the Revolution, our nation was agitated by continual anxieties lest it should be re-absorbed by England, or subjugated by some other nation more powerful than itself. The crab, after shedding its old carapace preparatory to enlargement, is at the mercy of every hungry fish, and is obliged to lie low until it has had time to accrete around it a new and more capacious coating; and this might aptly stand as an illustration of the condition of our country during the first forty-two years of its history as an independent nation. France imposed onerous restrictions on our commerce, which we were not prepared to resist. England annoyed us by searching our merchant vessels under the guns of her men-of-war, on suspicion that there were English subjects aboard of them engaged in the service of the United States. She also engaged in plots to divide the New England States from the rest of the Union, that she might annex the former to Canada, and thence, if possible, proceed to re-absorb the other states. It was not without reason, therefore, that our statesmen were thrown perpetually upon the *qui vive*, and that the messages of our early Presidents and the speeches of our Congressmen, frequently betrayed an undertone of deep anxiety for the preservation of our political independence.

But all these anxieties were dispelled by the results of the war declared by the United States against Great Britain in 1812. After that struggle, which ended with a treaty of peace

between the two powers in 1814, our national independence was felt to be beyond any reasonable danger of disturbance by any foreign power. The first part of the Idea on which our Republic was founded, was thus completely actualized and worked out, and thus, for the future, became a mere dead letter, never afterwards having any influence upon the public action of the government or the direction of political society in the nation.

But now the second branch of our political Idea. "*We hold these truths to be self-evident, that all men are created equal,*" was speedily pushed into the foreground and became the basis of intense and increasing agitation. There had descended from early colonial times, an idea, not so much political as social, that it was right and proper to buy and sell and hold in slavery persons of African descent who might be transported to, or born upon our shores. The principles of the Declaration of Independence, literally interpreted, plainly required the liberation of these, and they should be accorded the same rights to "life, liberty and the pursuit of happiness" that were accorded to all others. It was this part of the national Idea that was now to be worked out, and we will briefly trace the successive stages of the progress of its accomplishment.

Moved by a sense of this truth, Mr. Benjamin Lundy, in the year 1815—one year after the close of the war—proceeded to organize the first anti-slavery society in Belmont, Ohio. In the years 1819 and 1820, the country was convulsed to its foundations over the question then before congress concerning the admission to the Union of Missouri as a state with a slave constitution; and the storm was only lulled to a temporary appearance of repose by the enactment of the Missouri compromise, so called, which admitted Missouri as a state on condition that thenceforth no territory should be admitted as a

state with slavery, north of $36^{\circ} 30'$ north latitude. In 1824 the first anti-slavery convention met in Philadelphia. In 1829 William Loyd Garrison began to advocate "the immediate and unconditional abolition of slavery," even though such a measure should involve the dissolution of the Union. This also was the year on which the "Victory and Spoils" principle was introduced into national politics by President Jackson—a principle which afterwards not only became a powerful ally of slavery, but proved otherwise as efficient in destroying the unselfish patriotism of American voters as it was in the introduction of all manner of bribery, corruption, fraud and unfairness in the management of our party politics. In 1840, the "Liberty Party," so called—a distinct political party opposed to slavery, was organized, and nominated James G. Birney as its candidate for the Presidency. In 1843, the supporters of the institution of slavery demanded and procured the annexation of Texas to the United States, for the purpose of increasing the area and multiplying the number of Congressional representatives of slavery. This led to the Mexican war and eventuated in results contrary to what the advocates of slavery expected or desired. In 1848 the "Free Soil" party, having for its motto, "*No farther extension of Slavery*," was organized under the lead of Martin VanBuren. In 1850, the *Fugitive Slave law* was enacted by Congress, which still farther intensified the feeling in the Northern States in opposition to slavery. In 1854 the *Missouri Compromise* was repealed and the *Kansas-Nebraska Bill* passed by Congress for the purpose of creating one or two more slave states; and to counteract this measure the *Republican Party* was organized on the same year, its watchword being, "*No more slave states.*" Two years afterward, this party nearly succeeded in electing John C. Fremont as its candidate for the Presidency. In 1860 this

party elected Abraham Lincoln as President, in consequence of which, all the slave states, except Delaware, Maryland and Kentucky, seceded from the Union and rebelled against the government, and brought on the war which ended in the victory of the Union arms, and the utter extinction of slavery in 1865. The Fourteenth and Fifteenth Amendments to the Constitution ensued, securing equal rights to the Negro population, including the right of suffrage; and thus the *second* branch of the great Idea on which Our Republic was founded became actualized by being embodied in the organic law of the land.

Both branches of the political Idea on which our Republic was founded being thus embodied, actualized and accomplished, they may be considered as worked out to the very end, and their political influence may be regarded as totally exhausted. They are things of the *past*, and not of the present and future, and they have no longer any power to lift the aspirations, point the aims, or impel the progress of the nation. Since the enactment of the Fourteenth and Fifteenth Amendments to the Constitution, we have been absolutely without any great positive and central national Idea. Hence we have been, as it were, politically dead—a political body without a political soul—drifting aimlessly upon the currents and counter-currents of personal, corporate and party selfishness and ambition, totally forgetful of the great and noble purposes for which God in His Providence, and His divine laws of evolution, has made us a nation—totally forgetful of the duties which we, beyond all other nations of the world, owe to civilization, to progress, and to the elevation and ennobling, not only of our own people, but of the whole human race. Neither of the two great political parties proposes anything noble and useful for the nation's progress; and outside of the mere preservation of the national Union,

neither of them has an idea which, when thoroughly sifted and analyzed, is found to rise above "Victory and Spoils." Both have outlived their usefulness. Both are corrupt and corrupting, without the slightest hope of improvement. Both are anachronisms in the history of social evolution—dead things of the past—and the whole moral atmosphere is becoming fatally poisoned by the effluvia of their rottenness. Let them be buried out of sight and that quickly, while we endeavor to point out a method of working our politics that is more consonant with the laws of nature, the wants of humanity and the spirit of the age. While there are very many truly noble, honest and patriotic men who, although deplored the corruptions of these parties, are still with them, it is because they know not where else to go, or through what other channels to exercise the duties of suffrage. To all such, as the chief human sources of hope for the nation, we would say, "Come up higher;" and after having still farther demonstrated the imperfections and instability of present conditions we will endeavor to show the way out.

After the long struggle in working out our political Idea, it is, perhaps, not unnatural that our people should sit down, for a season, in comparative repose, for the purpose of enjoying the fruits of victory.

These fruits are sweet and pleasant and we are entitled to them as a reward of our past toil and self-sacrifice. But we warn you, thinking, reasoning, wealthy Americans, against the effects of "fullness of bread," especially while your brothers are starving; and against the drowsiness and stupor of indigestion. The garnered fruits of the past cycle of our national growth, over which you have thought to sit yourselves down and be happy, are already corrupting and breeding worms; and these worms, with other hungry political vermin, are not

only fattening upon the *fruits* of the old Tree, but upon the very carcass of the Tree itself, and draining the sources of its life. At present we know nothing better than to work with these parties which are at *war* with each other, and never can harmonize. The "new Idea" would lead the minds of our people above them to a converging point of unity.

When it was said in the olden times, "Let us stand still and see the glory of God," a voice soon came, "Speak to the children of Israel, that they go onward;" and thus we now speak to our noble countrymen. Immediately after the enactment of the Fourteenth and Fifteenth Amendments to the Constitution, there should have been posted upon the walls of the Capitol at Washington, and over the doors of every public office of government, the notice:

"WANTED—*A new and higher political Idea.*"

It is not too late yet to circulate this notice. Let it go from brain to brain and from heart to heart and from patriot to patriot—"WANTED—*A new and higher political Idea.*" With it, our country may go on gloriously to the fulfilment of its divine destiny, banishing ignorance, poverty and crime; sheltering untold millions of free, intelligent and happy souls under the folds of its stars and stripes, and scattering the blessings of light, freedom and brotherhood throughout the world; but without it we shall, in the end, inevitably be compelled to invoke the safeguards of Despotism to prevent a reversion to primeval barbarism. So Onward! my countrymen; Onward!

CHAPTER XIV.

CAN AMERICA GO ONWARD IN HER PRESENT COURSE WITHOUT FINAL AND CERTAIN DISRUPTION?

Success of our Government in the past; Its structure admirable in some respects, defective in others; Folly of unequalled suffrage; Corruptions thence arising; Bribery by official patronage; Bar-room cliques and primary elections; Legislation bought and sold; All departments demoralized; Decline of respect towards law-makers and laws; Thence corruptions in social life; Fashionable Christianity; Have we any statesmen? Defects in our educational system; Our political body diseased; Can we go on in this way? The answer formed in the public conscience; Black Friday and financial depression; Discontent of workingmen; Trades Unions and strikes; Forebodings of change; The "good *new*" times, rather than the "good *old*" times—"Wanted, A new political Idea."

BUT can we go onward without changing our course, and that, too, by more than one point of the compass? This is a question of serious import. That we may be enabled to answer it intelligently and with certainty, let us briefly review the condition and *modus operandi* of our politics and social life.

Though our republican government during the first cycle of its history, ending with 1860, was, upon the whole, a grand success, there were defects in its structure and mechanism which revealed themselves more and more conspicuously as time rolled on. With an admirable basic outline in its three departments—Legislative, Executive, and Judiciary (and with the two houses of Congress copied in the several state Legislatures).

to act as checks upon each other, the qualifications of popular suffrage by which these Departments of Government were constituted, were left altogether too loose and indefinite. Any male citizen of the United States after the age of twenty-one years, was allowed to cast votes to fill the offices of government, without being required to know anything about the functions and duties, or even the meaning of those offices, or to be able to read the names written or printed upon the ballots which others might, for good or evil purposes, place in his hands. Thus many persons to this day, come up annually to the polls, who, if they should be asked to define the difference between the Legislative, Executive and Judiciary departments of government, would be unable to answer or even to define the meaning of those terms. And yet their votes are counted as equal to those of the most intelligent citizen. They are even taught to consider the privilege of voting as the very highest privilege which they can enjoy as American citizens; whereas a ballot in the hands of a person who knows not how to use it, and has no intelligent conception of what it is designed to effect, is undeniably much like an edged tool in the hands of a child—more liable to injure than to benefit him. From the nature of the case, these persons are ever liable to become tools in the hands of unscrupulous and ambitious demagogues who know how to play upon their passions and prejudices and to use them as mere *voting machines* for their own personal and party ends.

Emboldened by successes thus in the first instance rendered possible, this demagoguism has used its ignorant and pliant tools to trample upon the laws and break down the safeguards of the purity of the ballot box. Representatives of the slums and kennels of Europe, who neither know nor care anything about American institutions, but who are willing to sell their votes

for so small a price as a glass of liquor, have often by thousands, been illegally rushed through the form of naturalization, clothed with the prerogatives of voters, and brought to the polls as so many pairs of tongs by which political aspirants put in additional votes for themselves or the objects of their selfish craving. In not a few instances—particularly in the great city of New York—these ignorant and riotous hordes have been led from district to district and from poll to poll, repeating and stuffing until some districts have been able to count more votes than the whole number of inhabitants they contained, including men, women and children. Cunning thieves thus ride into office over the ruins of republican principles, and honest citizens must submit to be ruled and fleeced by them.

The founders of our government, in their commendable love of universal liberty, seem to have overlooked the axiom, that the best, the safest, and even the most *liberal* government for all parties concerned, can be founded and sustained only on the basis of the highest intellectual and moral developments which the nation affords; and that if it be said that the *whole* of the population contains more intelligence and virtue than any *part* of it, it is equally true that the *whole* of it contains more ignorance, vice, lawlessness and disorder than any part. These latter qualities have really *no right* to representation in any body politic; and in proportion as they are represented, the government of that body politic will be unwise, disorderly, unjust, and lacking in the elements even of *true* and popular freedom.

Our method of distributing official patronage, making services to the party that is successful in elections, the ground of appointments to office, has been one grand system of bribery. From the time the infamous principle, “To the victors belong

the spoils," was created as a rule in politics, our corruptions began to increase; and for more than a quarter of a century, the political action that has won, has, probably in the majority of cases, been impelled not by the love of country and good government, but by the selfish love of office and its emoluments. Our nominations to office are forestalled by bar-room cliques, and as a rule, the managers of primary meetings are successful in proportion as they are dishonest. The persons nominated and elected by such appliances, rely upon official peculation to pay the expenses of victory, often dearly purchased, and seldom scruple to avail themselves of any means of enrichment, legitimate or otherwise, which the office affords. They have been taught that "office" is synonymous with "spoils," and now that they are in office, their great business is not so much to *serve* as to *spoil* the people, and pocket the gains. Hence there is scarcely a legislative body in the land, from the lowest municipal council to the great Congress of the United States, that may not be purchased if the price be only made large enough; scarcely an Executive that is not owned by rings and party cliques; and even many of the judges of our courts of justice are more or less corruptly partial and subservient to the party and the voters to whom they owe their position. Under such conditions, who can wonder at the genesis of the disgusting brood of official peculators and constructive robbers of the existence of which we are reminded every morning on opening our daily newspapers?

With these sad examples before their eyes, it is impossible that the sentiment of respect towards the makers and executors of our laws should not be greatly diminished among the people; and with this naturally comes a diminished respect for the laws themselves. Hence there are very many persons, and even these do not always belong to the worst classes of society,

who deem it not specially wrong to evade the laws, nor even to violate them in their own interests, when they can do so with the assurance of impunity. Hence also comes the fact that our best citizens, commonly speaking, are unwilling to accept candidacy for offices of public trust, even when nominations are tendered to them. They do not consider it quite respectable to be an alderman, a member of the State Legislature, or even of the Congress of the United States, as it once was.

The fountain head of our political and social life being thus corrupted, the streams of demoralization as they flow forth, divide and subdivide, and diffuse themselves through all parts of the great body politic and social. Commerce and trade have become, to a frightful extent, a system of fraud and constructive robbery. Selfish speculators buy up the produce of the country, forestall markets, and amass fortunes from the artificially enhanced prices which the people are compelled to pay for the necessities of life. Every article of commerce is adulterated that can be, and is palmed off as the genuine. Equivocation, withholding of the exact truth, falsehood, deception and sharp bargaining, are the rules of action in commercial life; honesty and open-minded sincerity, the exception; and the exception is so rare as to be coupled with the general belief that strict honesty and success in business almost never go hand in hand.

The examples of easy living and rapid amassing of fortunes which these classes of society sometimes afford, have fascinated our youth; while the warnings presented by the innumerable instances of revulsion, failure and sudden reduction to poverty, which come from the same classes, are not generally heeded. Hence the native American youth has no longer any disposition to get his living by manual toil. He is not inclined to learn a trade or follow the plow as our fathers did in

their youth. Nor is he content with the prosy routine of his country home and its social surroundings, but rushes to some populous city and seeks a clerkship, or endeavors perhaps, irrespective of his own natural qualifications, to push himself into some one or another of the already overcrowded professions; or failing in all these, he waits in idleness, Macawber-like, for something to "turn up."

Floating supinely along in these general currents of the times, our youth become enervated, our young women give themselves up to frippery, gew-gaws and novel reading, marriages grow alarmingly less frequent in proportion to the native population, wives grow more and more unwilling to bear the inconveniences of maternity, and more and more learned in the questionable art of avoiding its liabilities, the work of procreating the rising generation has fallen so largely in the hands of the low and ignorant emigrants from Europe, as to give some coloring to the cry that the purely American race is dying out.

Even the *Religion* of the times has in a great degree lost its hold on the public conscience, and has become entangled with the prevailing materialism. Instead of that Christianity which made Felix tremble as he listened to the preaching of Paul, and which came down in pentecostal showers upon the souls of believers, creating in them a new and heroic life, we have a *fashionable* Christianity, elastic, and fitting the consciences of the stock-jobbing, money-getting and pleasure-loving audiences as easily as an india rubber garment.

The public intellect—we mean that which is conspicuous in the arena of politics, statesmanship, morals and social life—also partakes of this common degeneracy. Where are now our Jeffersons, our Clays, our Calhouns, our Websters and our Sumners? Politicians, we have, indeed, by the thousands,

who can make incisive “stump speeches;” but have we really any *statesmen* at all, who are deserving the name? Doubtless there are great original thinkers among us capable of grappling with the problems of the times, and giving us some light as to the true remedies of the political and social evils into which we have fallen, but where are they? Alas, neglected, and possibly starving in garrets, pitied and despised for their supposed incapacity to drive bargains and gather wealth; while in the hurry-scurry of money making and pleasure seeking, nobody finds time to listen to their words of wisdom and warning.

We boast of our schools and colleges, and certainly they are far better than none, while we think they are far short of what they should be to meet the demands of the times. If we except the very highest of these institutions of learning—and even those perhaps should not be excepted—they are open to the charge of superficiality, deficiencies in their curricula of study, and unnaturalness in their methods of imparting instruction. Too much time is spent in the study of dead languages, too little in the study of living issues and practical uses. Too much care is exhausted in giving a surface polish to the intellect; too little in teaching the laws of nature in the various departments of the physical, moral and social world, and laying the broad foundations of practical, manly wisdom. The common schools, where the minds of the masses who are afterwards to constitute the great voting portion of our citizenship receive their only instruction, teach reading, writing, arithmetic, geography, grammar and sometimes the rudiments of algebra, geometry, French and German, and pursue their processes of stuffing the memory until the scholar can make a fair outward show on examination day, and then he is turned loose upon the world without any practical knowledge of

himself or the great struggle of life that is before him—without any knowledge of political and social science, the structure and laws of the government of which he is to become a citizen, or the rights and duties of citizenship, or of the claims of his country and human society upon him. Thus, even with naturally a good mind and heart, he too often falls into the hands of artful demagogues, who manipulate him at their will, and takes his place among the dangerous instead of among the useful classes.

Postponing, for another chapter, the consideration of the natural harmonics, and the present artificial and convulsing warfare between Labor and Capital, let us here pause to inquire, what do all the foregoing facts import? and what lessons may a wise and thoughtful people read in them? That these shortcomings, injustices, vices, crimes and general wrongs in the workings of our political and social system indicate a normal development in our civilization, no one will pretend. That they give evidence of deeply seated disease in our political Body, no one will deny. That a just God can sanction and bless a system that works these evils and disorders, no one can believe. The question then recurs with increased emphasis, Can we, as a nation, go onward in the course which we are pursuing? Can we continue our false basis of suffrage, in which the grossest ignorance of our whole governmental structure, and of the power, significance and tendency of a vote outside of the ambitious aims of some person, party or clan, is made equal in the ballot box with the highest intelligence, virtue, loyalty and patriotism? Can we go on, and prosper and be politically and socially blessed, under an elective system that involves, even the possibility of the coercion of voters by threats of discharge from employment, or other inflictions which the wealthy have power to

visit upon the poor; that permits the purchase of votes for the poor consideration of a few dollars, or by promises of official preferment in case of the success of a particular candidate or party, or even for the momentary gratification of a vitiated appetite that is afforded by a glass or two of liquor? Is there anything of order, or peace, or prosperity, or social and political progress, involved in a system which admits of the tricks and frauds and violences which are almost universally practiced by our politicians, including the stuffing of the ballot boxes, the false counting of votes, and the rendering of false returns, by which the dishonest and wicked are constantly getting into office, and the best and only deserving men in the community are as constantly being kept out? In short, is there any natural permanence, or any desirability in the farther continuance, of a system which, by the temptations it throws out on the one side and the disabilities it creates on the other, has the constant tendency to turn good men into rogues, and to make bad men worse? And can the great Car of Progress, loaded with our venal Legislatures who sell laws to the highest bidders; with our partisan executive and judicial officers; our official "victors" in elections with their hands full of "spoils;" our peculators, our embezzlers, our defaulters, our corruptionists of all grades, inside and outside of politics, and to whom we are having a fresh introduction every morning in columns of the daily newspapers—can this Car, I say, thus loaded, roll smoothly down the vista of the ages to come, greeted with the hosannahs of the one hundred, two hundred, four hundred millions that are yet to inhabit this broad, fertile land? Answer this question, Americans! Answer it *for yourselves*; and answer it with noble, patriotic, philanthropic, God-revering *deeds*, and not merely with weak and irresolute *words*.

The answer is already formed in the secret recesses of the public consciousness, but remains as yet undefined and unexpressed. We have had lessons that have left their impressions. A few years ago we delusively supposed that we were at the height of financial prosperity. But while we were buying, selling, speculating, gambling in stocks, building houses, importing merchandise from foreign lands, and dreaming of wealth and fine clothes and balls and parties and pleasures, a rumbling sound of tumult, mingled with expressions of terror, suddenly broke forth one day from Wall street. That day has since been known as "Black Friday." Commercial confidence was shocked and business was paralyzed. Those who had money held to it with a tighter grasp lest it should depart from them, and not return. Houses in process of building were abandoned unfinished; furnace fires died out; the rumble of factories and machine shops toned down into tiny moaning sounds; real estate shrank in value from thirty to fifty percent. Capitalists deemed new enterprises unsafe and large portions of the laboring population stood with idle hands, emaciated, starving, and of course, discontented. Those who were so fortunate as to be employed banded together in Trades Unions for the purpose of coercing capital, keeping up and by strikes compelling the increase of their wages, and barring out from employment those who did not belong to their society, and who, under the relentless pressure of want would have been glad to do the same work for lower wages. Theorists predicted the revival of business from autumn to spring and from spring to autumn. In several instances there were seeming signs that the predictions were about to be fulfilled, but these proved illusive. The increased commercial and industrial activity occurring at several seasons has been but partial and

local, and of short duration. *The reason of all this is, that times and seasons have changed, requiring a universal readjustment of our political, social and industrial machinery.* Of this there is a secret, undefined instinct pervading the thinking classes of the community. Thousands of minds are impressed by an inward sense which they can, as yet, scarcely define to themselves, and of which they say little or nothing to each other—that this is *the end* of that which has gone before, and that we are near—very near—the beginning of some new rôle in our political and social development, which will introduce new plans, new aspirations, new methods, and new political and social life.

It is the voice of God, whispering to the inmosts of the human heart and consciousness. It is prophecy true, from heaven—divine—and it must and will be fulfilled. Let there be, therefore, no more sighing for the recurrence of the “good old times” of our business and financial world. Those “old” times will not, *must* not, ever come again. Let us then make the conditions, invite the approach and cherish the confident hope of the “good new times” and of times incomparably better than any which either we or our fathers have ever yet seen. And now in order that the essentials for the realization of this hope and expectancy may in due time be forthcoming we will again display our advertising bill: **WANTED—A NEW POLITICAL IDEA.**

CHAPTER XV.

LABOR THROES THAT PRECEDE THE NEW POLITICAL AND SOCIAL BIRTH.

The New Idea eternally IS, and must be *discovered*, not *contrived*; The ascended Spirit of the Old; Slavery destroyed, and the spirit of Liberty inspiring all; Laboring population becoming restive; Trades Unions; Their mistakes and inconsistencies; Injustices to non-society men; Injury to themselves; War with capital; Threats of violence; Hostility against what they would like to be and do themselves; Responsibilities of the wealthy; Poverty and suffering widespread; Prayers of the poor will be heard; Riotous passions; French Revolution; July riots of 1877; Communism and its menaces; Terrible possibilities of destruction; Such a *coup* imminent; The iron-heeled despot "conditionally" invoked; Yet, "*Wanted—A New National Idea.*"

THE New Idea to which the future machinery of our government is to be adjusted and for the development and final embodiment of which the latter must work, is not one to be artificially contrived in the wisdom of man. It is one which eternally IS—being divinely self-existent in the nature of things; and our part is simply to *discover* it, and follow its leadings. Its own evolutionary forces are of themselves able, when its natural birth period arrives, to announce its advent and define its character to those who are wise, and who look for its approach. Even now, those whose minds are open to the occult causes of certain phenomena in the social world, may catch some glimpses of its incipient unfoldings. It may, however, be premature, as yet, for us to give a definite name

to the child that is struggling to its birth but is not yet disentangled from its placental folds. But we will so far anticipate, as to say, *That the New Idea is a legitimate offspring and thus partakes of the inner and sublimated spirit of the Old.*

Slavery was abolished, not so much by the voluntary proclamation of President Lincoln, as by the fiat of the great pervading and indwelling Spirit which rules rulers. After liberty had been proclaimed to the captives, and Africa had marched forth with a high hand through a sea crimsoned with the blood of some hundreds of thousands of slain warriors, the emancipation which, on its first proclamation, was opposed by the angry prejudices of millions, was universally acquiesced in as the will of God, and the best thing for the country. A new moral instinct soon began to be developed in the public mind, which loathed the very remembrance of slavery as a horrible injustice, and rejoiced that the last shackle of the old time bondman was broken. It went farther than this, and vaguely whispered to itself, "Slavery in *any* form and to *any* human being guiltless of crime, is wrong. Nay, the very *spirit* and *principle* of slavery, by whatsoever name it may be called, however plausible the form it may assume, and however subtle in action upon body or soul, is an injustice and a crime against those who are made to suffer it—dwarfing their manhood, and obstructing that full development of their faculties and powers which is possible only under a state of entire freedom." It was vaguely felt, if not yet definitely asserted in words, that if human nature, including equally all human beings, was "endowed with certain inalienable rights," and that among these was the right to "life, liberty and the pursuit of happiness," then these "rights" in their spirit, including the right of every adult man and woman, to every condition and facility which society and governmental institutions can afford, whereby human nature

may attain to the maximum of its normal possibilities, ennobling itself to the highest extent, and enjoying all the dignity, respect and developed manhood, of which it is rendered capable by the endowments of the Creator.

Like a subtle, potential and vivifying *aura*, secretly and silently brooding more or less over the whole mass of mankind, this thought began to creep vaguely into the minds of returned soldiers, who, by toils and sacrifices had wrought victory for the Union, and death to Slavery. They felt that the country for which they had fought was *their* country, as well as that of the contractors, speculators and politicians who stayed at home, fleeced the government and amassed fortunes; and that the victory they had gained was a victory for *them* even more than for any class of persons who had not participated in the sacrifices and dangers of the struggle. They moreover felt that the destruction of slavery which they had wrought out, should be a destruction of slavery for *them*, and that the universal liberty established by their victorious arms in the sphere of political and civil life, should in some way tend to enhance their own freedom from whatever obstructions might yet be imposed upon the normal exercise and enjoyment of their powers. Gradually this feeling extended, in a more intensified degree than ever before, to the whole laboring population, who were dependent, for the necessities of life, upon such rewards of their toil as Capital might see fit to bestow. They became restive under the restrictions with which they were bound, and contrasting their condition with that of those who were living in ease and opulence, they became impressed that in some way they had been deprived of the share of the good things of life to which they were justly entitled.

Now this sentiment, this instinct, this aspiration for liberty and enlargement, is natural, true and divine. It constitutes,

indeed, a vital and most important element in the new social and political IDEA to which our nation hereafter must work. But for want of a wise, intelligent and practical *form of embodiment*, the workings of this perpetually increasing instinct, diffused among the masses, have been disastrous, and unless it can be embodied in a scientific and harmonic *form*, equally consonant with the interests of *all* classes, its workings must of necessity continue to be disastrous, even to a final consummation in some terrific social and national catastrophe. To show that this last remark does not exaggerate the probabilities in the case, and to set forth a wholesome warning to all classes of citizens, we here submit the following conspectus of affairs and tendencies in the industrial world.

As there never was a time when the aspirations of the laboring masses for financial and social equality were so great as during the period immediately following the late civil war, so never, until then, was there a time when the laboring population of our country were so much disposed to combine for the protection of its interests against the extortions of capital. Almost every branch of industry formed its "Societies" and "Trades Unions," the avowed objects of which were to liberate the working classes from the depressing conditions to which they were subject, and to promote their general social and financial welfare. The mistakes and inconsistencies of practical action into which they fell, have been calamitous in their results, not only to themselves, but to the whole community. With an imperiousness never ventured on before, they undertook to dictate to employers the conditions on which labor should be performed, both as to the amount of wages that should be paid, and the number of hours which should go into a day's work. They importuned legislatures to pass the

“Eight Hour Law,” so-called, which, when passed, as it was by a few legislatures, proved totally inoperative, simply because no human legislature can compel capitalists to employ labor for *any* given number of hours, or at *any* given price. After the law had been passed, the workmen demanded the same wages for eight hours that they had before been receiving for ten hours work. They were told they might quit work, and of course they had no redress.

In working professedly for the liberation and elevation of the laboring class, they have forgotten that a large portion of that class—those who do not happen to belong to their organizations—are also men like themselves, having as much right to the resources of the labor market as *they* have, and having the natural and indefeasible right to sell their labor for any price which they can get for it. They have arbitrarily forbidden these to work unless upon terms of their own dictation, and have visited mob violence upon those who have had the temerity to disobey—thus in the very effort, professedly, of procuring freedom and justice for themselves, perpetrating acts of the most flagrant tyranny and injustice to others of their own class.

In times of strikes, employers generally have at their call as much labor as they can employ at *their own* prices, which are accepted with eagerness by men who before had been idle. These society men do not seem to see in this fact the proof that there is more laboring force in the community than capital can employ at a profit, nor do they see in their own acts of violence in restricting these men from performing work which they themselves have declined at the market prices, a proof either of their own thoughtlessness or criminal selfishness in endeavoring to *monopolize* the whole labor market, which in justice should be held as free

and open to all competitors as any other market whatsoever.

Organized and enabled to bring their whole combined strength to bear on given points, these societies and Trades Unions are relatively mighty. The unorganized workers, acting as isolated individuals, are relatively weak. The principle that "Might makes right" is mercilessly carried out by the organized against the unorganized and this fact will have to be set down against these organizations as a suspicious consideration, when we come to the question to what course of action will they probably resort when the final solution of the pending problem can no longer be postponed? Is it war, subjugation and enslavement that they mean?

There is another notable aspect of the ethics of this combined labor movement. Its speakers declaim vehemently against wealthy monopolies as powers that oppress labor. To a certain extent they are undoubtedly correct in this; but what shall we say of their own counter monopolies which, by their organizations, they have instituted, and by which they endeavor to appropriate to themselves at their own prices, all the labor interests of the land—dooming to enforced idleness thousands of their fellow beings equally deserving with themselves, simply because these did not choose to become members of their associations, or applying for membership were rejected?

It is impossible that a system so unwise should not work evil to all parties, and especially to those for whose benefit it was instituted. We will cite a few illustrative examples. Some years ago, the ship calkers of the city of New York, struck for higher wages. The consequence was that the owners of ships, refusing to pay the increased demand, sent their vessels to Canada, Nova Scotia and other foreign ports,

to be calked, where the work could be done more economically, —leaving most of the strikers in hopeless idleness. And that branch of industry has not recovered its former prosperity in New York to this day (1880).

A wealthy firm, in the Eastern District of Brooklyn, engaged in the sugar refining business, employs a large number of coopers. A few years ago these coopers organized in a society, and supposing that they could have things much in their own way, undertook to make conditions for themselves which were annoying to their employers and detrimental to the interests of the business. Not only did they fix their own wages, which were acceded to, but they were careful so to graduate the amount of their daily work as never to have any great surplusage of barrels on hand, beyond what were needed for immediate use. If the employers should attempt to discharge any of their number, for whatever cause, the rest would quit work until he was reinstated. If they desired to take an afternoon, or a whole day, for a baseball match, or any other recreation, they would all quit work in the busiest times, and leave the interest of the employers to suffer. These and other annoyances worked upon the patience of the employers until the latter warned the workmen that this state of things must cease, or the firm would be obliged to procure machinery and have their barrels made by steam power and by workmen less skilled and fewer in number than themselves. The threat being defied, was promptly carried out and the Coopers' Union was discharged in a body. A small number of non-society men were employed to do the work, but were compelled to sleep and be fed in the building in which they did their work, guarded by the police for three months during which time it was impossible for any of them to venture abroad without danger of being assaulted and violently beaten

by the disappointed and angry men who were constantly on the watch for them.

Another case: A certain savings bank in the Eastern District of Brooklyn had in contemplation the erection of a large and costly building. Being slack times, the masons, carpenters, lath and plasterers, etc., in the place set their minds on it in hopes of a job. The master builders were very cautiously preparing their bids for the contract, but apprehending the usual strikes of their workmen would occur after getting the building fairly under way, they hesitated and while they were figuring and forecasting the contingencies of the local labor market, a builder from Connecticut came and took the contract, and brought his workmen with him from the country; and the resident mechanics and laborers were "left out in the cold," simply because they had taught employers to distrust them, and to expect strikes at inconvenient moments.

It is this dread of strikes in the midst of unfinished works that has thrown a damper upon all new enterprises which require labor for their accomplishment. Thus the industry of the country is crippled. The labor market is depressed and the production of that wealth which is the only source from which Labor can hope for its rewards, is reduced to its minimum. Each returning autumn and winter, during the last decade, has found from 60,000 to 75,000 men in idleness and destitution in the single city of New York. Men and women, able and willing to work at almost any price, if work could be found, are often seen going from door to door, soliciting food and cast off clothing, while "tramps" are infesting the country, begging, stealing and committing depredations to that extent which has sometimes compelled farmers to combine and drive them from particular counties and townships that have been overrun by them.

Writhing under aggravated misfortunes and disabilities, working men—those of the more ignorant grades especially, and who are unable to trace effects to their true causes—have come to think that wealthy capitalists are their natural enemies, by whom they have been, in some undefinable way, defrauded out of what is their due. They look upon the splendid mansions that have been built, furnished and beautified by their labor; and forgetting that they have received out of those mansions, in the form of wages, all they have *agreed* to put into them in the form of labor, they think that *they* ought to own those fine buildings, because they were built by their labor. And this feeling of jealousy and hostility has sometimes been carried to an extent of passion and fanaticism which has nearly reached the point of applying the blazing torch to the property of the wealthy. After the news had been passed over the wires some years ago, that a large portion of the city of Chicago had been devastated by fire, a loud-mouthing orator of one of the Labor Leagues of New York was heard to say, with certain brimstone imprecations not here repeated; “Let it burn—it would be a good thing for the laboring men if some more of the cities would burn down.” Said another at a subsequent meeting: “Who would be free himself must strike the blow. The time is approaching when the forbearance of the working man will cease to be a virtue; and then woe be to the nabobs and aristocrats, whose blood shall flow in the streets of New York.” And the remark was greeted with a round of applause; though it is fair to add, that when the writer of this, who was present, arose and remarked that there were other ways of righting wrongs than by committing greater wrongs, and cautioned the audience to remember that, while the muscular power was on their side, the grape, canister and the military science, were on the other—

the sentiment of the audience was turned against the violence of the first speaker.

Such is now, and such for many years has been, not only in our own country but also in others, the unnatural strife between Labor and Capital. We say "unnatural strife," because in a *well regulated* state of things there is really no more antagonism between Labor and Capital than there is between a man's stomach and the food he puts into it. What could one do without the other? Without Capital, Labor could not be employed or rewarded; without Labor, Capital could not be increased nor even maintained, but would gradually dwindle into poverty and destitution. The two, working harmoniously and equitably together, become as one in the enjoyment of common blessings.

The hostility of laboring men against wealthy capitalists is a hostility against that which they desire to be themselves. What man among them, whose aspirations extend beyond the lager-beer saloon, would not, if he could, be that very capitalist and man of wealth—whom he now envies and detests? And who, on becoming such a capitalist, would not do precisely as all capitalists do—employ labor on the most economical terms and even then only when it will *pay*? We do not ask these questions, nor have we made any of the foregoing remarks, in any spirit of unfriendliness to the laboring classes. On the contrary, this class have, and always have had, our most active sympathies, because they most need them; and indeed, it is mainly in their interests that the foregoing remarks are submitted.

And now, on the other hand, we will remind capitalists of one thing which they cannot deny and which ought to interest and instruct them. It is that, in an exchange of conditions with the laboring men, having had no more advantages of

education and culture than *they* have had, and being subjected to toil and poverty and destitution as large numbers of them have been, the same impatience, turbulence and even unreasonableness which you now condemn in them, would be exercised by *you*. Deny it if you can; but if you admit it, then we call upon you to remember the Golden Rule in all your actions towards the sons of toil on whom *you* are dependent as well as *they* on you; and in the power of your wealth, and the advantages of your superior education, diligently seek, and when you find, put in practice some plan or principle—certainly existing somewhere in the *arcana* of natural law—by which *your* interest and *theirs* may work together in coöperative harmony, and by which you, and they, and the whole world, may alike be blessed.

But aside from the question as to the right or wrong involved in these conditions, or as to the parties upon whom the responsibility for any of the noted disorders may justly be placed, the grave and serious *facts* continue to haunt us on every side—that there is still a vast amount of poverty, destitution, ignorance and suffering among the laboring classes *for which others besides themselves are more or less, if not wholly, responsible*, and for the removal of which some effective measures should be sought and put in operation. At the very moment these lines are being written, there are probably seventy-five thousand stalwart men in the single city of New York, who are out of employment, and suffering, with their families, for the commonest necessities of life; and if our estimate should be made to include the whole country, this number would probably amount to millions. Nor do we include in this count the tens of thousands of females, careworn, haggard, exhausted and consumptive, who through pain and weariness are toiling with their needles or at their sewing machines, from early

morn till late at night, for a few pitiful dimes, scarcely sufficient to keep the feeble life-currents from stagnating in their bodies. Without hope, without joy, with no pleasant surroundings, what wonder that so many of them should be willing to sell their virtue for the temporary comforts which a pure life ceases to afford? The sighs and prayers of those who bear these burdens and suffer these privations, meeting no adequate response from the wisdom of the wise, or the stores of the wealthy, are ascending to God who will hear, and in His own time will answer them, even though it be to the dismay of thousands of his own unfaithful servants. In these sighs and prayers we hear the voice of Humanity in labor, groaning in pain to be delivered of the *New Idea*, and the new political and social state.

But there is a still more fearful side to this picture of woe—that which is pregnant with the fires of infernal passion. The exasperations of these workers without work; the impatience of these starving victims of insufficient wages; and the lust for indiscriminate plunder concealed in the breasts of the thousands who compose the lowest and naturally most disloyal class of human beings, are even now only repressed by the clubs of the policemen and the bayonets of the militia; and what may we expect when the accumulating force behind these barriers shall become so great as to sweep them all away? Capitalists, thinkers, statesmen (if we have any), wise men of the nation, take warning! Learn a lesson from the French Revolution of 1793, which deluged Paris in blood; from the Communistic war in Paris in 1871, the blackened scars of which have not yet been obliterated from that fair city; from the July riots in our own country in 1877, and the agony and

destruction they spread over the land, involving alike the interests of all classes.*

Know that communism—not indigenous to this soil, thank God, but an importation from France, Germany, Italy, Belgium and other European States—is more rife and rampant among us than ever before, holding its secret conclaves, with a membership bound together by horrible oaths; instilling its poison stealthily into the whole mass of the laboring population; holding its conventions composed of delegates from every city and large town, laying its plans and preparing for—What? Well, what do you suppose, reader, unless it be for some grand *coup* which will establish communism as triumphant over the ruins of existing institutions? Their leading men, taught in the conclaves of their fraternity in Europe, are in their own way, organizers, are fighters, are brave and desperate, and they know well how to make tools even of those workingmen's societies which do not profess, but rather abhor,

*How these disorders affect the interests of all classes may be learned from the following brief abstract from the annual message of Governor Hartranft's to the Legislature of Pennsylvania, of 1878. He says: "The great question of the day is the so called conflict of labor and capital. * * * * As mentioned above, the State has paid for the suppression of labor troubles an average of over \$104,000 annually for the past eight years, and even a casual examination of the annals will show that there has been a growing frequency and breadth of trouble and violence and consequently a corresponding increase in the expenses of their suppression. The direct loss to capital, in the destruction of property has been very great, while the loss from enforced inaction has been enormous. The loss of wages to the working class has amounted to many millions of dollars, and habits of individual independence and thrift have given way to a demoralizing dependence upon organizations. The antagonism of class has been a fruitful source of crime. The large sums expended in the detection and conviction of the perpetrators of these outrages must therefore be placed to the same account.

their principles. Already have they displayed the red flag in the streets of New York and other cities on more than one occasion, and their existence among us, therefore, is not a myth.

The July riots of 1877 were said to be the result of a premature explosion of a mine which was intended to be fired some three or four months after that date, when all preparations were expected to be mature. Whether this be true or untrue, it is impossible for a reasoning man not to suppose that, taught by the failure of the first attempt, their next effort will seek to avoid the mistakes then committed, and will be so planned and organized as to insure a far nearer approximation to success. And though they will, of course, miserably fail in the end, who does not see that by a short triumph of one fortnight, they might cause more destruction of life and property, and inflict a more lasting disaster upon the country—and upon all the interests of all classes—than came of the four years of our civil war?*

That such a *coup* is imminent, and will certainly come unless

* "About 400 Social Democrats and workingmen held a meeting yesterday to give expression to their views on several public matters. A gray-haired old man named West, reminded his hearers that the time for words had passed, and the workingmen must now strike blows. The capitalists had conspired to crush the laborer to the dust. By the Constitutional Amendment they wanted to take away his vote; by another bill they sought to deprive him of the right to freedom of speech, and of bearing arms. But the workingmen must not and would not, submit to these humiliations. Let them organize themselves in every election district, not only for the purpose of voting, but also for fighting. Let the workmen form a regiment in every Assembly district and a battalion in every Congressional district and defeat their enemies, not only with ballots but with bullets. The workmen were becoming too apathetic. They must see some burning and killing to arouse them to a sense of their rights."—*New York Tribune*, Feb. 25, 1878.

its germinal causes are removed by the purification of our rotten politics and the improvement of the condition of the laboring masses, seems to us a moral certainty. The temporary revival of business may postpone it but not avert it as a finality. Fellow Americans, shall we, lulled by the siren cry of "peace and safety," continue to drift supinely onward towards this catastrophe? If we can find no remedy for our political corruptions, no means for the correction of our social injustices, inequalities and crimes, no door of escape from the dangers which threaten the subversion of our whole system of society, then let us at least pray God to send us quickly the iron heeled despot, call him usurping President, King, Emperor, or by whatever name, to load us with gyves and lash us with scorpions until we shall be willing to apply our hearts unto that wisdom which will show the easy, peaceful and certain way out of all these difficulties, and which will prepare us to set out anew on the great work which God has for us to perform as a nation—a work far more grand and noble than any which has been performed by our fathers.

But No; despots can not live in this country. Our air is unhealthy to them. They breathe it, and die of asphyxia. We have nothing to hope from that quarter. Neither have we anything to fear except from that most cruel of all despotisms, the despotism of the insensate mob. We will then, with hope and confidence in the result, again post our advertising billet by the sides of the highways and byways of public thought:

WANTED—A new National Idea.

CHAPTER XVI.

IS POLITICAL AND SOCIAL REFORM POSSIBLE WITHOUT ORGANIC CHANGE?

Existing evils not merely functional, but organic; Our primary movements in politics; Nominations necessary to elections; Caucuses and primary elections; Nominations generally controlled by selfish tricksters; No remedy for this under present system; Bad nominations practically more than half disfranchise good citizens; Ultimate rootlets of government in the rum shop; Foulness and disease thence to the whole body; The national ship in the trough of the sea; Citizens' Associations ineffective as means of reform and why?—The question heading the chapter, answered, No!—How of *social* evils?—Effects of preaching virtue; Organic instrumentalities necessary; Some reformers and their theories; Plausible, but will not work; Hope of finding our way out.

THE irregularities and shortcomings in the workings of our political and social machinery, as noted in previous chapters, make it evident that we cannot go onward and accomplish our noble mission as a great republican nation, without some very radical reforms. It becomes a serious question, therefore, whether the necessary reforms can be made without remodeling in some suitable way, the whole organic machinery of our working politics, if not more or less, the very structure of our government itself, and the introduction of a new spirit and aim in our political and social life.

If the evils we have already noted in a general way were merely functional irregularities incident to a temporary derangement of the system, they might, perhaps, by judicious doctoring be cured. But the very life-blood of the body

politic and social appears to be poisoned at its fountains, and hence all the tissues and organs formed and recuperated by its nutritive transformations, must, of necessity, partake of the disease. To prove the correctness of this statement we now propose a brief review of our Primary Movements in *Politics*—that is, of the very first steps which we take to fill the offices of government; to which point we have, as yet, referred only indirectly and indefinitely.

Boasting, as we do, of the “freedom” of the elective franchise as the greatest “privilege” of the American citizen, we are apt to overlook certain conditions which often render the freedom of the ballot box practically nugatory. It is of course true that of all persons deemed suitable for any particular office we may single out for ourselves, and vote for the one we may prefer; but if all voters would act only on this simple rule, it is next to certain that no one would ever receive the votes of a majority of the whole people and be elected. It is necessary that there should be some pre-arrangement by which the people, sacrificing their individual preferences, should cast their votes only for a very few previously nominated candidates, for only on such condition would it be at all likely that any particular candidate could ever receive a majority of all the votes cast. One of the incidents of such an arrangement is, that when the simple-minded and unsophisticated citizen goes to the polls on election day, two sets of ballots are put into his hands by the henchmen of the two grand parties, on either of which the names of the candidates of one or the other of the parties are printed; and for the names on the ticket of his own party, whether he approves or disapproves them, he is obliged to vote if he wishes to contribute to the success of his party, or even if he wishes his vote to count for anything whatsoever.

By whom are these candidates put in nomination? and by what process? They are usually nominated by the influence, direct or indirect, of the candidates themselves, and those whom they have the art to bind to their interests. In rural districts, where the smallest amount of corruption prevails, the process is by what is called the "general caucus," which, however, so far from being always general, is often a very one-sided and private affair indeed. Some person is led by his ambition or greed for official emoluments to aspire to the office of sheriff of the county, member of the State Legislature, Representative to Congress, or to some other position in the gift of voters. All at once he becomes unusually polite to everyone, bowing to them as he meets them in the public highways, chatting familiarly with them at the village store, treating them at the tavern, etc. After awhile he selects from the friends he has thus made, a few of the most shrewd and capable workers, imparts to them the secret of his aspirations, and, perhaps, still farther binding them to his interests by the promise of political favors on condition of his election, sets them to "talking up" his name as "one of the nicest and finest of men." As the time for holding a nominating caucus approaches, these electioneering tools go around among all those who have been heard to speak of Mr. So and So, as a "first rate fellow," and say, "Now there is to be a caucus of our party at the village tavern on such a day or evening, and I wish you to go up and put in your voice for the nomination of Mr. So and So for such and such an office." Of course it can be done five cases out of six, by such a preliminary oiling of the nominating machinery—not because Mr. So and So is a worthy man (he may be the most accomplished trickster and rogue in the district) but because he knows how to pull the wires, and to seduce or bribe, or hire a few others to help him

pull them. The voice of the caucus thus being in his favor, of however few or many it may have been composed, and however secretly or publicly it may have been held, his name goes forth as the "regular nominee" of his party, and the votes of all loyal devotees of the party are demanded and most generally cast in his favor.

In cities the machinery of primary movements in politics is usually a little more complicated. As in New York and Brooklyn, for example, each of the great parties has its ward associations, and its general committees composed of delegates from these associations; and a similar arrangement, with slight modifications, is observed in most, if not all, other great cities of the Union. The general rule is, that the ward association shall nominate directly all candidates for ward officers; that it shall elect delegates to meet in convention with similarly elected delegates from other ward associations within an Assembly, Senatorial or Congressional district, to nominate candidates for those respective offices; that it shall elect delegates to meet in convention with other delegates within a specified district, to appoint common delegates to a State convention to nominate a governor and other state officers, this State convention also, every four years appointing still ulterior delegates to attend a United States convention, to nominate candidates for President and Vice-President of the United States.

Now this system has a fair appearance upon the outside, and if it could be considered only in its higher forms of the State and the National convention, irrespective of the question as to how these were originated and constituted, it would not, perhaps, be subject to any very serious objection. But when we look down into its primal and elemental stratifications, we soon find that there is an outside power which not only rules

the rule makers, but which dominates or evades even the rules that are made. The by-laws of the ward associations, and the regulations of the general committee, are not legal statutes that can be enforced by the magistracy, but their correct interpretation and enforcement is ever liable to be set aside by the despotism of the fist, the bludgeon, or the rowdy brawl.

And this is the way the thing works: One person aspires to be elected as alderman or supervisor, or member of the State Legislature or to some other office. He seeks an interview with some other artful and influential politician of the ward or district—generally one not very friendly to him, that he may disarm opposition. He broaches the question of party and personal interests, and they repair to the most convenient liquor saloon, and quietly discuss matters over the mutual “schooner” of beer. “You tickle me and I’ll tickle you,” is the substance of what passes. “I want a certain office and you want a certain other; you exert your influence to have me nominated and elected, and then, by the increased power and prestige I will have, I will work for you at the next or some subsequent primary and general election; and your ambition, as well as mine, shall be gratified.”

Matters being thus, in the common phrase, “fixed up” between them, other influential political workers are gradually and cautiously led into the secret, and their favors are secured by promises conditional on the event of the election. The “pipes” are then laid and the wires are so adjusted that they may be pulled at convenient moments, exerting forces at points that may be most effectively subordinated to the general plan. The dominant clique of the party—that which holds the poll book—and the inspectors of the primary election, must now be conciliated. An estimate must be made of the number of votes that will be likely to be polled against us, and provisions

must be made beforehand to overcome all adverse majorities. If the nomination in question is to be made by a delegation, we must hoodwink the citizens of our own party who are not politicians, by placing *two good* names—those of *their* friends—to *three* that are pledged to us, on our printed ticket. The citizens will vote the ticket for the sake of those two good names; and the delegation being thus secured our *three* men to their two will be all we need to secure the nomination. But if there is a doubt as to how an actual majority of resident citizens entitled to a vote may stand, we must bring in the “boys” friendly to us from other wards, and have them vote on assumed names feigned to be on the roll, or on the names of dead men, or on the names of others not present and who are known to be opposed to us; and if, after all, there be a doubt of our success, we must devise some trick by which we can, unobserved, thrust a handful of ballots into the box.

By such tricks and manœuvres, with the accessories of jostling, hooting, pushing and scuffling with a view to disgust decent men and keep them away from the polls, these cunning, bad men usually succeed in securing their nomination to office, while far better men than themselves as frequently fail, simply because they cannot employ the detestable means necessary to success. And when an intelligent, patriotic and well meaning citizen—the lover of his country and of humanity—goes to the polls on the day of general election, and finds these names on the ticket of his party, placed there by fraud and violence, and that his only alternative is to either vote that ticket or virtually cast his vote away, he feels that in that very fact he is more than half disfranchised, and when he adds to this the fact that frauds and ballot box stuffing and false counting are still, at the general election, liable to take place in the interest of designing corruptionists and constructive thieves, his heart

sickens, and he feels that the vaunted “*inestimable privilege*” of the American citizen to the use of the ballot box, is but a snare and a trap and a stumbling block, and that this is a republican government far more in *name* than in *reality*.

Here, then, we find the ultimate rootlets and spongioles of the great tree of American Government extending deep down into the rum shop, and spreading abroad, far and wide into the lowest slums of society. What wonder, then, that corruption should run through every vein and artery of our body politic, and saturate its very brain and heart with foulness and disease. And when, in addition to all this, we consider that we are now, and have been since the enactment of the fourteenth and fifteenth constitutional amendments, without the shadow of a great national Idea or aim—drifting like a huge dismantled ship in the trough of the sea, with the teredo boring into her planks—what wonder that we are going from bad to worse, and from worse to still worse, with the yawning grave open to receive us and all our national hopes.

The question then recurs, Is effective reform possible without organic change? Good men have seen these evils—have seen their tendencies as necessarily fatal, if not stopped, and have earnestly sought a remedy. Recognizing the fact that the evils of our politics originate almost wholly in the caucuses and primary elections, they have attended them, and urged other good and honest citizens to do the same. They have soon found, to their chagrin, that the only way possible under the existing methods of these primaries, to overcome dishonest, cunning and violent cliques, was by the exercise of a still greater degree of dishonesty, cunning and violence, which, being honest and order-loving citizens themselves, they could not possibly do. So turning with disgust from these fountains of corruption, they have formed themselves into Citizens'

Associations, thinking thus to be able to furnish suitable conditions for the suffrages of the people. The consequence has been, that the moment they began to show any signs of success in their efforts, their membership has been packed, and their machinery captured, by the same class of hungry office seekers whom they had sought to circumvent; and the old state of things is thus re-inaugurated.

What now shall be done? The feeble cry goes forth; "Vote for the best men who are nominated, irrespective of party;" and a few have done this, yet with apparently very little meliorating effect. And so the evil has gone on from year to year and from decade to decade; and so our legislative, executive and, to a lamentable extent, even judicial officers, have *served themselves* and their political friends, rather than the people and the government whom they are sworn to serve. And so, the business of buying and selling legislation is still in a flourishing condition; and so official peculation and constructive robbery still continue to curse the land; and so, an emphatic "No" is returned as the answer to the question, "Can effective political reform be accomplished without organic change?"

The same question may be asked concerning unfortunate and disordered conditions not necessarily included within the sphere of politics, such as ignorance, drunkenness, prostitution, theft, the frauds and injustices of trade and commerce, the conflicts between labor and capital, and the general inharmonies and antagonisms of all trades and professions—"Can effective reform of these be accomplished without organic change?" The most common answer that is given to this question is "Preach temperance, chastity, justice, honesty, charity, kindness and brotherly love, to the people—convert them all to these principles, and the evils complained of will necessarily

cease." Yes, so they will; but how many ages, think ye, would have to elapse before the world could thus be converted in detail?—especially while there are so many hungry stomachs and shivering limbs and badly organized, diseased, poverty stricken, and dilapidated frames standing in the way to turn the thoughts of men quite in another direction. Let these virtues be diligently preached; great good may thus be done to people as *individuals*; but while the "enemy" is ever active in sowing tares in this moral field, and while vice and crime, like weeds and Canada thistles, are so fearfully prolific in ever-renewed growths from the germ, nothing more than *mitigatory* results as affecting the great Body of humanity, could be expected from this process of individual indoctrination. And such results by this process, have been accomplished, and will be, while these wretched conditions pervading the great mass of mankind, will remain much the same, until they can be changed by some potent influence that can be brought to bear upon coöperative masses as such, reforming and regenerating the very germinal conditions in which human character has its origin.

Perceiving the truth here set forth, many noble minds have arisen during the past three-quarters of a century, and have projected ingenious plans of combined and coöperative social action, each of which, having its merits as well as demerits, may be studied with profit. Chief among these was that bold speculator, that broad and grand thinker, that profound though it would seem not fully rounded philosopher, CHARLES FOURIER. Contemporary with him and proclaiming somewhat different theories, was St. Simon, and afterwards came Robert Owen and his son Robert Dale; and still later came Andrew Jackson Davis, the Poughkeepsie Seer; Albert Brisbane (a disciple of Fourier), Samuel Leavitt and others of more or less

conspicuousness—all theorizing and laboring in different ways and by different specialties for the one common object—the re-organization of society upon the basis of reciprocal justice. But while profoundly honoring the philanthropic impulses and ingenious thoughts of these laborers in the field of social reform we cannot help saying that their theories remind us of those ingenious machines which are sometimes constructed by mechanical mathematicians, for the production of perpetual motion—plausible to look at, with balances, fly wheels, oscillators all polished and shining, but open to just one small objection, and that is, *they would not go.*

The conclusion of the whole matter then, seems to be; That effective political and social reform is not only impossible without organic change, but that such organic change must be something different from anything that has yet been proposed and tested. But reform we *must* have or political and social death lies in the path of our future. Such is the inexorable logic of the situation as reviewed in the last three or four chapters. Thinkers, philosophers, fellow-Americans—free yourselves from old prejudices and let your thoughts soar above their present dead level. Strive to find at least the *ideal* of that bridge that will conduct us in safety over the dread chasm between the present and the future; and when you have found it, work—work for your lives, and build it firm and strong. But think and work in hope. There never was yet a way into a swamp when there was not a way out of it. And that way we shall yet find, with God's help. Fear not.

CHAPTER XVII.

IS THE GOVERNMENT OF THE AMERICAN REPUBLIC THE HIGHEST FORM OF GOVERNMENT THAT IS POSSIBLE?

The Sphynx riddle; The question to be candidly met; The force that underlies all progress; God is "knowable" in *degrees*; Natural gradations of society to be traced: I., SAVAGISM—Fetichism—How originated; Its true side; Its superstitious side; II., BARBARISM—POLYTHEISM OR MANITOISM; Tribal relations; How originated; III., DESPOTISM—SOVEREIGNISM—How originated; A God simply of power; hence a government of power; IV., THE CRUDE OR DEMI-REPUBLIC—JEHOVISM—A God of Justice and Mercy; Government after this type; V., THE ASCENDING OR PROGRESSIVE REPUBLIC—PATERNISM; Christ's Teachings; GOD THE UNIVERSAL FATHER; Union with him—Many members of one Body; Christ preached to spirits in prison; Church also descended into hells of the dark ages; It works from *bottom* to top of whole scale of humanity; Bottom depths reached in middle of cycle; Gradual emergence thence; Gradations upward; Return of Husbandman to his Vineyard; Second coming of Christ—"Paternism" complemented by Fraternism—Infidelity organizes nothing; It merely disintegrates; Foundation of the *Fifth* order, "*The Ascending or Progressive Republic*"; VI. THE UNIVERSAL AND HARMONIC REPUBLIC; VII., THE SPIRITUAL COMMUNE—Communism possible only at the bottom and top ends of the scale—Types of the Commune in the past and present.

IN the midst of our efforts to solve the riddle which our political and social sphynx propounds, and knowing that failure will entail the penalty of being swallowed by the monster, the mind turns in desperation to a preliminary question which will be startling to Americans generally, and especially to those of the ultra conservative type. Still we must meet it fearlessly, candidly, thoughtfully, and with all the resources

of reason, science and philosophy which the advanced intelligence of the age brings to our hands. That question is: *Have we any reason to suppose that our present form of government—the last, and we believe the highest form ever adopted by a great nation—is yet the highest that is possible for human beings on earth?* Or on the other hand, is it not extremely probable that, in the scale of eternal evolutions there are engendered still higher and nobler forms, to be developed in the future as they may be required to meet the enlarged capacities and correspondingly enlarged wants of mankind?

To answer this question properly, we must interrogate historical facts, self-evident principles, laws, analogies and correspondence, and deduce those conclusions only which are logically necessary from given and acknowledged premises. By thus tracing the conditions of humanity and the forms of society from their lowest stages through all their successive gradations of development up to the present, while observing the *law of the series* and the numeral relations of its parts, we may predict the next stage with something like a mathematical certainty; but this, of course, is said only of its general features, leaving out details.

In entering upon the course of serial statements here proposed, it should be premised—That in order for human society to be able to advance from any lower to a higher stage of development and refinement, some conception, some ideal, some fixed faith or knowledge of some central and centralizing power, principle or intelligence *higher* than man in his present state, is absolutely necessary. This Higher, in its *highest conceivable* ideal, whether of the infantile or mature intelligence of man, is that which in our language is known as GOD. And however imperfectly this power and intelligence may be conceived by any people, it is the center of *moral gravitation* to

that people, lifting its aspirations, quickening its conscience, and governing all progress and elevation. Without such a center of moral gravitation, whatever be the specific conception entertained of it, human nature, as we hold it self-evident, would ever remain in a state of chaos and wild savagism—even as the physical universe would ever remain chaotic if there were no center of physical gravitation. While we admit that the most exalted archangel must even fall infinitely short of knowing God in His *fullness* and *perfection*, we do most emphatically dissent from Mr. Herbert Spencer's doctrine of the necessarily “unknowable,” whether applied to God or anything else; and on the contrary we affirm that, after the cognition of surrounding objects in nature, and of their simplest powers to act beneficially or destructively on the human organism, the intuition of a superior and overruling Power and Intelligence, and of man's accountability thereto, is, so far as it goes, as natural, true and absolute as any other intuition whatsoever—indeed it is a part of the normally constructed man himself. So far then, even the savage *knows* God and knows Him, too, as absolutely correctly as the highest angel. And it is only when man begins to speculate or imagine, or even reason concerning such obscure, ulterior attributes of that overshadowing presence as are not patent to his natural intuitions, that he is liable to run into such errors and superstitions as have characterized, more or less, every stage of development in the religious ideas of the world, and as have, confessedly too often, obstructed rather than promoted the elevation of humanity.

Starting out, therefore, with the distinct and established aphorism, that progress in human society, and even national existence itself for any great length of time, would be impossible without the recognition of the existence of some overruling

power and intelligence—we will now, as briefly as possible, trace the inseparably connected developments of the idea of a God, and the correlated forms of human society, from the lowest to those which now exist, so that, reasoning thence deductively and correspondentially, we may be able to catch some glimpses of that which is to be.

I. SAVAGISM—RELIGION, FETICHISM.

The first and lowest condition of humanity which the reasoning faculty pictures, and which prehistoric mementoes demonstrate, is that of wild, uncultivated, roaming individualism. This is commonly designated by the term Savagism; but by that word we now define a condition lower than that of the North American Indian who exists in loosely organized tribal relations. The best representations, perhaps, of the condition of those primeval human inhabitants of the earth, is in that of the aboriginal inhabitants of Peru, before the advent of the Incas, as described by Garcillaso de la Vega, or that of the aborigines of Australia; or of the wandering Bushmen of South Africa—without art, without restraint by customs or laws, and each one acting for himself to the extent of his power, even to feeding upon the flesh of his weaker fellow man. The hardships, dangers and sufferings of these persons, continued from generation to generation, tend gradually to promote thoughtfulness, meditation, and a craving for the protection of some power that can aid and defend them. Finally some one among the number, more meditative, more intuitional and more impressible than the rest, perhaps casually seats himself upon a rock in the solitudes of the forest with the zephyrs playing among the overhanging branches, making music which lulls all the faculties to harmony and

repose, when he seems to hear the voice of some invisible intelligence speaking within him. He is thrilled with emotions of awe and reverence, mingled with the fears which originate in his own timid nature. These experiences become more distinct as the inner sensibilities become more developed by repeated experience, until he as firmly knows of the existence of this invisible and intelligent power as he knows of the existence of the winds and the sunshine. Hence it is the natural desire of this man to form an alliance with that power, to secure its favor, to avoid its disapprobation, and to follow its leadings.

Here, then, is the first and rudimental conception of a God, and *so far as* it goes, it is as correct as any other human conception. Here then, with the germ and infancy of the human race, we have the germ of all true theology and of the force of all true progress, whatever may be the successive stages of evolution of the same throughout the cycles of the earth's subsequent history, and even throughout the ascending spheres of the heavens above.

But these primeval minds do not rest here. The impressionist who received the first distinct stamp of overbrooding divinity upon his inner being, and who was, in that, the first to be elevated above the grade of the intellectual brute—or if not he, some one whom he has indoctrinated in the same thought—is not content with that truth as a supersensible and spiritual ideal, and so he begins to exercise his imagination as to what material form may have been chosen by it as its visible clothing. Some day while musing in solitude upon this question, his eye, perhaps, casually falls upon the form of a huge serpent lurking by the side of his path. The awe with which he is thrilled is, to his crude perceptions, so similar to that with which the sense of the overbrooding invisible presence

had previously inspired him, that he does not distinguish the difference. He thinks he has found his God in the form of that serpent; that serpent therefore, or something else of like awe-inspiring nature that his mind may have fallen upon, becomes his fetich; and thus the theology of this grade of humanity is called FETICHISM. And herein, on the other hand, do we find also the germ of all superstition and idolatry, with its restrictive influence upon human progress, which has had its multifarious developments at different times, and which in its more specious forms is as rife at the present day as it has been at any previous age of the world.

II. BARBARISM—RELIGION, POLYTHEISM OR MANITOUISM.

The development of this second grade most probably occurred in the following manner: Breathed upon by invisible influences, numbers of persons in the first and germinal stage of humanitarian evolution, may be supposed to have become more or less sensible of this overbrooding power, and these would speak of their experiences to each other. Gradually it would become evident that some of these impressionists, seers or prophets were *superior* to others, and finally one would appear who, being unquestionably superior to all the rest, would, by the force of his character and the common consent of the rest, take the lead as the great fetich man, or medicine man. Then his followers, gathering around him, and he, by common consent, acting as their prophet, priest, chief and father, the whole would assume the form of a *Tribe*, governed by common customs, usages and laws of personal honor; and thus the first and lowest principles of *Social Order* would be inaugurated.

While this process would be going on in one locality, nearly the same thing would be occurring among the people across the

big river, on the other side of the high mountain, and in distant locations set off by other geographical boundaries, until many distinct tribes would be formed. Each one of these tribes, and many subordinate individuals, would have experiences giving the idea of spiritual powers differing in grade and character from each other, and these being all recognized, constituted the foundations of a theology which has been known as POLYTHEISM, or among the North American Indians, as Manitouism, or Spiritism, with a great Manitou or Spirit as leading the whole. It is this tribal relation, with its religion, that we here designate as BARBARISM.

III. DESPOTISM—RELIGION, SOVEREIGNISM.

This third grade of social evolution was brought about in this wise: These diverse tribes, by trenching frequently upon each other's territories and hunting grounds, and from other causes of mutual jealousy and antagonism, would often become embroiled in wars with each other, until by force of numbers or skill and prowess in battle, one tribe would stand forth as the unquestionable superior of the others. The chieftain of this tribe, still uniting in himself the several offices of prophet, priest and king, now arose to the conception of a supreme Divinity, who presided over the destinies of all the tribes and taught that it was the command of this Being that they should be united as one people, rendering common worship to him and common allegiance to this chieftain whom he had appointed to rule over them.

No very distinct conception was as yet entertained concerning any moral *attributes* as belonging to the Deity. He was regarded as simply a *Sovereign* whose commands must be obeyed under severe penalties, and whose favor was to be procured by religious rites and ceremonies. Believing that he held

his office by the will of the nation's God, the king at first, as a patriarch or father of a great national family, ruled the people unselfishly; and it was only after becoming proud and puffed up by successes and worldly greatness, that he assumed to himself honors as the earthly viceregent of God, and became rapacious and tyrannical.

This third stage of humanitarian and social evolutions, therefore, inaugurates the first form of political society which answers to the idea of a *Nation*; and while we call it a *despotism* from its being subject to the will of one man, we call its religion *Sovereignism* from its main conception of Deity as a being simply of arbitrary *power*.*

IV. THE CRUDE OR DEMI-REPUBLIC—RELIGION, JEHOVISM.

When, in course of time, the old monarchies of the East had degenerated into temporal and spiritual tyrannies, and had put forth many perverting and degrading notions concerning the supernal Power which rules the world, Abraham was called forth from Ur of the Chaldees, to be the progenitor of a new nation, led by new and still higher conceptions of the Divinity. As there is a natural overlapping of intervals between the third and fourth notes of the musical scale, so there was an overlapping between this newly projected religious and political system, and the highest form of the old régime, represented in Egypt. Thus, the descendants of Abraham were consigned

* The reader will please note, that we are here dealing only with the *exoteric* and *popular* development of the religious idea. The wonders of that secret lore which came professedly by inspiration into the minds of Magi and prophets, from the Eden period downward through thousands of years, and the monumental records of some of which remain to the present day, cannot be properly noticed within our present limits, or consistently with our main theme.

to a long pupilage in Egypt, from which they were ultimately led forth by one who had been "brought up in all the wisdom and learning of the Egyptians," and who, receiving a still superior wisdom by influx from above, taught that Jehovah Adonai was not only a mere Sovereign, but also a God possessing distinct *moral* attributes—a God of justice, judgment, mercy and truth—a defender of the poor and innocent and a dispenser of equity between the tribes and people. Under the ideal of individual and social life presented in the character and commands of such a God, the Israelitish people, on taking up their abode in Palestine, immediately resolved themselves into the form of a crude *Republic*, in which they continued, according to the Usherian chronology, about four hundred years.* After the lapse of this period, internal disorders, mainly attributable to retrogression in the religious idea, had multiplied, and in the absence of that intelligence and public aspiration which could supply the conditions of progress to a still higher degree of religious and social life, the nation, much to the regret of good old Samuel, fell back again to Monarchy, and in later ages into vassalage to foreign powers.

And so, although the Mosaic idea concerning God and his attributes, and the system of laws based upon the same, contained the *moral elements* of a Crude Republic, the nation's history presents some practical deviations from this ideal, owing to the ignorance of the times, and to unfavorable surrounding conditions; while it must be admitted that in periods when this ideal was left to its *full* sway, it generated conditions of public justice and human equity which are scarcely exceeded in any of the analogous Crude Republics of this day.

* From the Exodus from Egypt, 1491 B. C., to the death of Samuel, 1061 B. C., 430 years.

V. THE ASCENDING OR PROGRESSIVE REPUBLIC—RELIGION, PARTERNISM.

Near the end of the Jewish polity and ecclesiasticism, came a new teacher, who proclaimed doctrines concerning God and the consequent mutual relations of mankind, vastly higher than any which had been previously entertained, even if they were mystically involved in the old symbols and doctrines which have not received full embodiment in any form of civilization, even to this day. With him, God was indeed still the mysterious overbrooding power; the intelligent, directing spirit; the Sovereign; the Judge and God of Justice, Mercy and Truth; but in addition to all those he was the *Universal Father*, kind and loving even to the unthankful and to the evil. It was said, by this teacher, to be God's will that all should come unto him, be conformed to his spiritual likeness, be *at one* with him—that each should be a *temple* in which God's Spirit might dwell, and thus be complete, fully rounded, whole, or sound, which condition is expressed by the word "saved" or "salvation." The children of such a Being were called "brethren," as it was fitting that the offspring of one and the same common Father should be called, and not only was the exercise of mutual justice and brotherly love inculcated as the cardinal rule of social ethics, but even *love to enemies* was enforced and the higher were told that they must be ministers and servants of the lower.

It was also an assertion of this exalted teacher, that he was *in* the Father and the Father *in him*, and thus that he and the Father were *one*; that on the other hand, he was spiritually in his true and faithful disciples, and they in him, and hence that he and they also were *one*, so that all together might be *one* with the Father; that they were therefore all members of a

mystic body of which he was the head and that all were members one of another in such sense that not one of them could suffer without the whole suffering with him; hence that each in his specific office should coöperate with all others for the common and reciprocal good of the whole, and at the same time for the good of the whole outside world—the latter to be ultimately evangelized also and united to the great Body or Commonwealth.

The followers of this new religion were called “Christians,” from the name of their master, Jesus Christ. This name, however, was not assumed from any *command* of the Master, but was adopted first at Antioch, some eight or nine years after his death. Hence also, still subsequently, came the name Christianity as designating the new doctrine. This name has been retained to this day; but if it had been designed to designate simply the *distinctive principle* of this new doctrine, the word “*Paternism*” would have been more expressive from its representation of God as the Universal *Father*.

Now had the moral forces of this new faith been restricted to and concentrated upon an isolated nation or community, and been fully received and practised by the same, it would naturally have soon generated the form of a republic of a very high order. But from its expansive nature it could not be so restricted; and besides such was not its design. As we are told that Christ, after his physical crucifixion, descended into hell to preach to the spirits in prison, so his system of teaching, with its accompanying spirit and power, was destined to descend into the earthly hells of the savagisms, barbarisms, despotisms and effete hierarchies of the whole western world, that it might work like leaven in them all, and even from the very bottom to the top of the *whole scale* of humanity. To the simple it appealed in its simplicity, to the wise in its wisdom,

and to all with only such of its truths as they could understand and appropriate. It embraced in its great Catholic heart and intellect, whatever was true in any and all the previous forms of religious conception, from Fetichism upward. In passing through all the gradations of humanity, not even excepting the lowest, which it encountered in its onward flow through the dark ages, it presented all phases of truth, from simplest to most complex. Of course it had also to submit to be clothed with many superstitious creations of the darkened human imagination—just as the indefinite but true conception of the overbrooding power, during the infantile and immediately ensuing ages of the world, was clothed in the form of a serpent and with other gross idolatrous imagery. This was not the fault of Christianity, but of the darkness of the psychic atmospheres of mankind which absorbed and deflected its light, and often threw around it shadows of hideous and repulsive forms.

It was about the middle of the cycle of 1764 years, discussed in preceding pages, when the barbarous nations of Europe had all been converted to *formal* and *nominal christianity*, with the spirit of the old heathenism still, for the most part, remaining—that the lowest depths of darkness and perversion were reached. Thence the intrinsic light of Christianity, no longer subject to *accumulations* of outside obscuring influences, began gradually to *consume* the darkness, and the interior potency of Christ's doctrines and principles began slowly, and at first almost imperceptibly, to assume control over the current of moral and intellectual progress and to act more positively for the elevation and blessing of mankind. Then ensued also, as the ages flowed on, a succession of more pure and lofty conceptions of Christian theology and ethics, corresponding somewhat in their gradations of progress, to the transitions of the old world from Fetichism to Polytheism (now taking the form

of saint worship), and from that to Sovereignism (accompanied with the ideal of the viceregency of the pope); and from that to Jehovahism or the worship of a God of distinct *moral* attributes, as held by the latter day reformers.

But in its passage upward from the bottom of the scale of human conceptions, Christian theology and ethics, down to the period of 1764 (the end of the cycle, as before shown), had not attained to a gradation *above* the Jehovahism of the Jews, even as inadequately understood by that people; and the spirit that animated the churches was more in consonance with the literal teachings of the Old Testament than of the New. It was taught in the creeds (and is held by many even to this day), that God is, indeed a being of justice and mercy, but that his "justice" is so mingled with retaliative vengeance as to require the endless, inconceivable and *profitless* torture of millions of his creatures; and that his "mercy" consists in his willingness to accept the vicarious sacrifice of his innocent son in substitution for the punishment of the guilty, in order that the latter may be saved. And by exercising "faith" in this last great doctrine—a cardinal one in their system—they suppose that they have received the *atonement*; whereas they have not received the atonement, or *at-one-ment*, at all unless they are *at one* with Christ, and with the Father, and thence with each other, and live a life accordingly.

But the comparative freedom and elasticity of thought that began to be manifested after the year 1764, has wrought vast changes in the whole tone and spirit of Christian theology, while at the same time pouring upon the world great floods of the light of Science as before shown. As a result of all this, it may safely be asserted, that since the days of the apostles, there never was a time when Christ and his teachings were so well understood as at present—by the *few* if not the *many*.

The Master is beginning to appear again in the same light in which he appeared of old, in Palestine. The husbandman who departed and journeyed into a far country and through many dark ages, is returning again to his vineyard to receive the fruits thereof. And if, instead of looking for the visible coming of Christ in the *literal* clouds of heaven with the coincident fall of the *literal* stars, the opening of the *literal* graves, and the *literal* burning up of the world, etc.—all impossibilities in the *literal* sense—if, I say, instead of looking for these things,—Christian theologians would seek truth behind mere symbols and see in the current and most wonderful developments of this age, the clear signs of his coming, “with all his holy angels”—nay, the commencement of that coming itself; if they would understand that the Kingdom of God comes “not with outward observation” but is “*within*,” if they would learn the true and really plain Christian philosophy of *spiritual Union* with Christ, and through him with the Father, and with each other as mutually sympathizing members of the same grand Body; and if they would preach these things diligently and faithfully until the whole religious community became thoroughly pervaded with the sentiment—they would then do their share of the work, not merely of the *only real personal* salvation of men, but of laying the foundation of a new order of political and social life, and of a higher form of Government than has ever yet been known on earth. The universal church thus rising up from the dark fogs of ignorance and barbarism into which she had descended to bring up her children, would be herself again; the religion of universal paternism would for the first time crystallize into universal Fraternism, and even the kingdoms of this world would become the kingdom of Christ as was prophesied of old. *

* Rev. xi. 15.

But we do not intend to convey the thought, that this vast change in the conditions of mankind can be wrought by any of the old forms of ecclesiasticism, either Catholic or Protestant. *They* have evidently finished their cycle, have become worn out and effete, and have lost their power to lead the world to higher stages of civilization. Lacking as they do both the ideals and the impelling moral force of such advancement, they may be expected to pass away. What we are now to look for, and to welcome to our hearts with joy, is a New Church—the New Jerusalem of the Apocalypse, the promised Comforter and “Spirit of Truth” which will lead into all truth (John xvi. 7-13), and whose advent, as that of a “new heaven” will be accompanied with that of a “new earth” wherein dwelleth righteousness.

But we do not entertain the impracticable theory that *all* or even the *majority* of mankind, will necessarily have to be made Christians in any sense before this new order of political society can be instituted. It is, however, abundantly demonstrated from the history of the past, as well as from the very nature of things, that the *organizing principle* and the *formal type of the organization itself* in any stage of political or social evolution, *must be furnished by the dominant religious life and philosophy of the time*. Infidelity organizes nothing. It never has organized anything beyond a temporary association for aggression, for self-defence, or for the pursuit of selfish profits or pleasures. Its great work, on the other hand, is to disintegrate, to divide, and to egotize. There never was an atheistic nation, and never can be. So if at this age a new great organization of human society is required, we must necessarily depend upon the highest religious sentiment and philosophy, whether that has taken form in few or many minds, to furnish the type, the spirit and the working life of it.

We have indeed before seen that Roman Catholicism after the year 1524, and Protestantism after 1764, lost power to lead civilization. We have also seen that this was because, at those periods respectively, they had worked out their mission as leaders of civilization. We have seen also that the period succeeding 1764, up to this time and a little beyond, is a period of *transition* and of preparation. And now that Christianity is emerging from the darkness of the ages through which she was obliged to pass in order to bring up the rear guards of humanity to the standard of these times; now that her teachings are appearing again in something like the pristine purity in which they originally fell from the lips of the Master and his apostles; now that she is receiving new illustrations by demonstrations and outpouring of the spirit from heaven and is clothed with the powerful accessories of modern science—she is already beginning to furnish, and as she puts on the form of the new Church, she will furnish still more perfectly, not only to an isolated community or nation, but to all Christendom, the type, the spirit, and the working life of a new political and social state, vastly higher than any which has existed in the past.

Of the details of a system that would practically carry out these suggestions we hope to speak in subsequent pages; but this we will now say by way of anticipation—That it must be a Body Politic embracing all the principles of the body individual; that it must have many members, of different offices, all held together by naturally indissoluble bonds, and all coöperating for the good of the body and of its members in particular; and it must be so constructed that the interest of one will be the interest of all; and that the interest of the Body as a whole, will be the interest of each one of its members.

This will be the *Fifth* gradation in the evolutions of human

society, which we have nominally designated as "*The Ascending or Progressive Republic.*"

But our scale is not yet complete. There ought, according to the law of the *Sevenfold Series*, to be yet two more gradations. But these, at present, can be of little interest to the reader except as prophetic shadows of the future, and we shall sketch them but briefly as the conception of them arises from the consideration of the law in the case.

The SIXTH STAGE looms up before us in the future, as the UNIVERSAL AND HARMONIC REPUBLIC, or the organization of all nations together as one Grand Nation, on the same harmonic plan—with local autonomies, from the grand whole to specific nations, and thence down to provinces and the smallest municipalities and townships—all bound together by cords of sympathy radiating from a common ideal center, intervolving and interacting with each other in a manner corresponding to the intermovements and reciprocations of the innumerable bodies, great and small, of the astronomical system. Then there will be an international Congress to adjust all local controversies. Then the nations shall beat their swords into ploughshares and their spears into pruning hooks, and learn war no more; and then mankind will know and love each other universally.

THE SEVENTH STAGE will be the SPIRITUAL COMMUNE. Let not the reader shrink from this much abused word. Yes, Communism is not only engermed in the possibilities of human nature, but is contained in the arcana of an eternal law. Our conception of the true Commune, however, differs very widely from that of the intemperate agitators who are now disturbing society with their crude and subversive doctrines. Our thought is, that never *on earth* can the true commune embrace any other than the most advanced classes of

mankind. In its essential nature, it is the marriage of Love and Wisdom; of Heaven and Earth; of God and Humanity. Considered in this light it will practically exemplify such passages in the New Testament as these: "*All things* are yours; whether Paul or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's and Christ is God's." "He that overcometh shall inherit *all things*, and I will be his God and he will be my son" etc. This will be the annihilation of all *evil* selfishness, and at the same time the immense expansion of selfhood by clothing it with all other selfhoods, and all other things as *parts* of itself; while all other selfhoods in turn will have the same resources of the same riches. Each man in that condition will own the whole earth, and even the sun, moon and stars, as fully as he could have owned them if they had been made for him alone and without reference to any other being whatsoever; while no one could afford to have his fellow being impoverished, because that to the same extent would be an impoverishment of himself. For such are the harmonies of the God who is over all, through all and in all. And this will be the spiritual Sabbath, the Christian "Salvation" in its *completeness*, and the mystical "nirvana" of the Buddhists, concerning the nature of which there have been so many speculations; and this when more completely realized in the heavens will be the grand harvest home of the intelligent universe.

We have thus completed our survey of the stages of progressive transformations through which human society has passed from its inception to the present time, and of the *future* stages through which, in accordance with the law of the series, it would seem it has yet to pass to its final earthly culmination. The order of these successive steps is evidently the same as that which occurs in the seven notes of the musical scale, in

the seven colors of the rainbow, the seven periods of geological formation, the seven degrees in the evolution of vegetable and animal forms, the seven epochs in the cycles of human history, and the sevenfold series found in every other composite and complete system throughout the wide universe,—with complementary relations between the first and fourth, second and fifth, and third and sixth, the same as in the series of prismatic colors. The evidence of its general truthfulness, therefore, is indefinitely cumulative according as we extend the observation of its types and correspondences.

Among the truths which seem to be made clear in the light of this general survey is one which may serve as a useful lesson to the would-be reformers just now referred to. It is that communism, truly so called, is possible only at the *beginning* and *ending* of this scale of degrees in human social conditions. *Savagism* in its lowest type, is evidently a species of *Communism*, because among such wild men, each one owns all things he can lay his hands upon, and even owns his fellow being if he is hungry and has nothing more convenient with which he can satisfy his appetite, whilst on the other hand, if his neighbor is more hungry or more strong than he, the appropriation to use may as justly take the inverse course. In the *seventh* degree, of course, the extreme opposite of all this is the case, and the common possession is for the *good of all* as well as of each individual.

An effort therefore, to establish communism in any moral gradation of society lower than the *fourth*, must necessarily run into wild, chaotic anarchy or quasi savagism, because its moral gravitation would necessarily be towards the bottom; an effort to establish it in any degree above the fourth and below the seventh, must necessarily fail of complete success for want of *maturity* of elements, and its results, at least, would be like

windfallen fruit, ripened in the sun—withered, worm-eaten and unhealthy. There are however, certain common as well as individual interests in all grades of social organization, and these are what have given rise to the word “community” as used in common parlance, and are among the occult forces which impel society in its progressive course of involuntary and unconscious effort to make all interest common in the finishing up of the great divine scheme of evolution.

It is true that types and prophecies of the Spiritual Commune have for a long time existed in the world—first, in the loose form of the early Christian Church, which was a Commune (Acts iv. 32); then in the forms of Monasticism, both Buddhistic and Christian; and latterly in the forms of Shakerism and kindred social organizations; but these are only *types* at best, falling far short of the reality of that which is represented by them. They are but little islands in the boundless ocean of human society, and though green and fragrant each in its different way, they are not commendable for any other purpose than to develop partial and one-sided phases of human nature.

We have then obtained—we hope satisfactorily to the reader—the answer to the question which forms the caption of this chapter. That answer is, that the present government of the American Republic is *not* the highest form of government that is possible, but that there are in the nature of things, at least *two* vastly higher forms of government beyond it which are attainable, and which in the progressive evolutions of the human race under the divine laws will yet certainly be realized. And to such aspirations and prayers and persistent and indefatigable labors as may tend to the progressive realization of these ulterior stages of growth all intelligent and philanthropic minds of the age are most earnestly invited by the innumerable angels who are now bending in sympathy over our suffering earth.

CHAPTER XVIII.

TRACES OF THE PATH THAT LEADS ONWARD.

Previous proofs that we cannot go onward without change; Certainty that there is a way out; This must be *found*, not contrived; Next stage a Fifth in the Scale of Seven; Functions and correspondences of Fifths—Complementary relations in the scale; Argument thence; Present 84 year subcycle answering to period from 1008 to 1260; Urban Republics and coöperative guilds; Hints from these; Our present 84 year subcycle a *fifth* in the cycle of *modern* history—Strength of the argument; Traces of the path begin to appear.

AMONG the discoveries made in our last chapter, the one that now most immediately concerns us is, that in the arcana of the divine laws there are types and prophecies of higher forms of government than that of the specific Republican system by which the Anglo-American nation is now ruled. The importance of this thought is intensified by the conclusion to which we were forced at a still earlier stage of our inquiries—that it is impossible for the American nation to go forward in its destined progress, and to fulfill its grand mission as a leader of the human race in civilization, freedom and social justice, without some essential modification in the structure and functional workings of our system. As the very thought of a retrograde step towards the formal re-establishment of despotism and political servility, will be intolerable to the great majority of our people, we are forced to cast about us to find some traces of the path that leads onward to a new and higher gradation in the scale of political and social life—even

a higher than any which has yet been clearly exemplified in the history of the human race.

That there is a way out of all our present difficulties, may be considered just so certain as that God is wise and true. But the only way is God's way, the sure and only indications of which may be found by consulting the divine laws eternally established in the nature of things. Mere human contrivances and artificial expedients will be of no avail in working out for us any higher conditions than those now existing; and if millions of such expedients were projected before the world, they would all necessarily fail. We have already declared in substance, and now repeat, that the only true plan of procedure, and the only one that can ever be attended by any permanent results for good, is that which eternally IS, and needs only to be *discovered*, and put in practice. Humbly, then, do we interrogate Nature and the God of Nature, for the disclosure of this important secret, which, when properly expositured, we predict will stand forth in such clear light of self-evidence that almost any ordinary intellect may understand and appreciate it as to its main aspects and bearings.

Let it be particularly noted, then, that the stage of progress to which we aspire as the next beyond and superior to the present, is a *Fifth* in the scale of septenary gradations into which nature arranges all her complete systems in correspondence with each other. By observing the characteristics and correlations of *fifths* in other and corresponding scales of seven, and applying their analogies, we may therefore obtain some important clews to certain leading characteristics of the new order of things which we are now seeking.

Now the fifth note in the musical scale—the dominant note, as it is called—has a natural gravitation to the *eighth*, which is the first of the new scale above. That is to say, if the three

notes of the major harmonic triad—the first, third and fifth of the scale—be sounded in succession, the ear is not quite satisfied unless the eighth is sounded as a close; and it is this fact that has caused the scale to be called an *octave* instead of a *septave*, as it more properly is. Now as the fifth gradation in the scale of social evolutions is to that scale what the fifth note is to the scale of music, so that fifth also must gravitate to an eighth; that is to say, it must be *aspiratory*, have a tendency to rise or progress, and ally itself more and more to what, from analogy or revelation, may be conceived to be the first and rudimentary form of the divine spiritual government in the world beyond.

The fifth color in the prismatic scale, has the same relations and correspondences, and teaches the same lesson, but in a way too recondite to be made clear at present without occupying too much space.

In the sevenfold scale of animal forms, commencing in the protoplastic monad called amoeba, and ending in man, the *fifth* general division, or sub-kingdom, has for its central type the winged Saurians and birds, also flying insects—animals which soar above the earth into the *quasi* spiritual regions of the atmosphere and towards the source of sunlight. The correspondence of this to the aspiratory, ideal, spiritual and hence progressive characteristics of a fifth degree in the evolutions of human society, is too plain to need special illustration.

In the evolutions of plant life, the fifth degree in the scale is the *flower*. In the vegetable kingdom as a whole, it is flowering plants. And in the fifth or what may be called the flowering degree of society, humanity, as to its dominant classes, must exhale the perfume of its loves and aspirations into the ambient social atmosphere, and to the heavens above for the impartial benefit of all.

And so of the correspondence of fifths in all other seven-fold scales, many of which we have pointed out in a former work,* and several of which will be incidentally brought into view hereafter.

But there is another point in the sevenfold scale from which some of the leading characteristics of this fifth stage of human progress may be still farther argued. All the text books in the natural philosophy tell us that between the first and fourth, the second and fifth and the third and sixth colors in the prismatic spectrum—that is to say, between the red and green, the orange and blue, and the yellow and indigo,—there are “*complementary*” relations—meaning by that, the relations between the two extremes of either one of the sub-series included within either of these opposite ordinal numbers. These “*complementary*” relations, as they are called, are demonstrated in a variety of ways, well known to men of science, and the proofs need not be repeated in this place. The same relations exist between the first and fourth, second and fifth, and third and sixth notes in the diatonic scale of music, as any delicate musical ear may demonstrate to itself by sounding in succession the notes included in either of those sub-series, and noticing that the ear is not quite satisfied with the sounding of *three* of the notes without sounding the *fourth* as a close.

Now the same complementary relations exist with more or less conspicuousness, in all natural scales of seven. With the illustration of this fact many pages might be filled; but for the sake of avoiding the appearance of prolixity, they are here omitted, and we proceed directly to the one illustration with which we are particularly concerned.

In the sevenfold series of *societary* gradations constituting the scale of nature, we found the *first* to be that of wild,

* The Macrocosm and Microcosm, etc.

unorganized *individualism*; while the *fourth* degree, or the crude Republic, we found to be that of cultivated, organized and law-governed individualism—for individualism it distinctively is in both cases.

The *second* degree we found to be distinctively characterized as the *tribal* relation; but the different tribes, dissociated from each other, were mutually jealous and hostile, and ever liable to become embroiled in wars. The *fifth* degree, in order to sustain a relation complementary to this second, must exemplify the other and superior extreme of the social form here known as the *tribal state*,—that is, it must also consist of distinct and segregated consociations, each having an autonomy in its own sphere, and with respect to its own internal affairs; but instead of these being mutually jealous and hostile, they must all *coöperate* with each other for the common good, and be harmoniously organized together as one body politic, with a common government or Head which must, in a general way, be supreme. The *basis* on which these consociations and the *general organization* must rest, will be shown hereafter.

Correspondences more directly illustrating this branch of our subject are found in the periods of the Grand Cycle of the Christian Era, treated in a previous portion of this volume. Thus during the first period of 252 years, the Roman Empire and Religion, declining from the zenith of their power to the decrepitude of old age, were pervaded by that new power, the Christian Church, which, though as yet comparatively unorganized, and acknowledging no *visible* or *earthly* center of government, became the vitalizing spirit of a new departure for thought and civilization. We may therefore contemplate that period not so much in respect to the decline of the Roman Empire and Religion, as with reference to the example which it affords, of the inauguration of the first and chaotic stage of

a new grand series of humanitarian unfoldings, corresponding, in a certain way, to the first and chaotic stage of the Race's development, which we have called the Savage or wild stage. Now the *fourth* period in the grand cycle, which, according to the rule, should be *complementary* to this first, is that which commenced with the inauguration of the temporal power of the pope in 756 and extended to the year 1008—thus including the period of the *quasi* reintegration of the Roman Empire by Charlemagne and the completion of the system of feudalism in the *quasi* republics of co-equal baronies over which emperors and kings had but little control. This period, also, as midway between the first and seventh, contains the line of demarcation between ancient Romism and modern Europism which, after the death of Charlemagne and the division of his empire, became distinctly apparent in the new political and ecclesiastical tendencies and courses of development. This *first* and this *fourth* period, therefore, appear in some sense antithetical to each other, or as the opposite extremes of one sub-series; and in this sense they are complementary.

As a small and large circle (or cycle, which is but another form of the same word) contains the same number of degrees, and the same mathematical elements, so we find here, in the fourth period of the large cycle, *this* among other correspondences with the fourth dodecade of the American Republic—that up to the fourth stage of the latter, beginning with the declaration of war against England in 1812, the thoughts of the fathers of our Republic were largely retroversive, being employed on the question how we might escape being absorbed back again into the parent government. But after the war had quieted these apprehensions, and about the middle of this fourth dodecade, the national thought and aspiration was *prolate*, or carried forward, and began to be employed upon the second branch of

our great national idea—"We hold these truths to be self-evident, that all men are created equal" etc. In both cycles, therefore, there is a distinctly manifest line of demarcation between the reminiscences of the past and ideals of the future.

The *Second* sub-period in the grand Cycle commenced with the year 252, and about the completion of the confederation of the seven tribes of Franks mainly for the purpose of driving the Romans out of Gaul, and extended to 504 or about the time the Franks became complete masters of Gaul, thence called France. This was a period preëminently characterized by the domination of the barbarian hordes throughout the Roman Empire of the west, the Empire itself being destroyed by the Heruli in 476. Thus barbarism was placed under the taming influence of Christianity, the form of which had previously acquired a worldly status and power under the Emperor Constantine and his successors. In the corrupt form which it had already assumed, it was more readily accepted by these rude tribes than it could have been in its purity as it fell from the lips of Jesus and his apostles. Yet, adulterated and disguised as it was, some portion of the true leaven was there, to work out its results slowly and progressively during the ages that were to follow.

The *fifth* sub-period, extending to the scheme set forth elsewhere, from the year 1008 to 1260, exhibits a carrying over of the tribal interests of these barbaric times into formal crystallizations of the civil, social and intellectual interests of the common people. Schools, other than monastic, were attempted, though with indifferent success, early in the eleventh century; but by the middle of the following century a decided revival of learning was observable; and thenceforward there was increasing attention to intellectual culture. The Crusades

which occurred within this period, and the institution of Chivalry which grew out of them, had a marked influence upon learning and manners, and in developing those aspirations for higher intellectual and social conditions which are characteristic of a *fifth* degree.

But chiefly in those numérouſ miniature and Urban Republics which arose during this fifth period, and in their confederacies for mutual aid and protection against the barons and the emperors, do we find the characteristics of a relation complementary to the second or barbaric period or that of the dominance of the northern tribes which overran the Roman Empire. These little republics began to germinate in Italy soon after the beginning of the 11th century, and by the latter part of the century following, they had become so numerous and so powerful in their combinations as to compel the Emperor Frederick Barbarossa to march his army over the mountains three times to restrain their influence. This species of free civic organization gradually extended into Germany, and at a later age, some eighty of these free cities confederated together, as we have already seen, under the title of the *Hanseatic League*, and became sufficiently powerful to maintain their ground against all outside opposition.

The mainspring of these little republics—that which led to their formation, and which afterwards developed them into flourishing and prosperous communities—was mutual protection, *coöperative industry*, and commerce with the outside world. The incipient step in the formation of each was the consociation together of some hundreds or thousands of persons of different and interchanging branches of business, who would choose some convenient locality and there build their huts and workshops and surround them with walls for protection, and these, becoming more numerous, and spreading over more

extended areas, afterwards became cities with walls sufficiently strong to defy the imperfect artillery of the predatory barons. Those of the same trade or profession would consociate together and form a "corporation" or "guild." Each of these corporations or guilds would be governed by its own rules, among which was one requiring certain qualifications as to skill and character in order to admit a person to membership; and all these, consociated together as one, were governed by civic laws in the enactment of which all had a voice. And thus the industrial arts flourished among them, and they became wealthy and, for the times, intelligent and happy; while the confederations of kindred communities became a source of commercial gain as well as a means of mutual protection to all.

It is in these coöperative guilds and industrial consociations of the fifth degree and period that we more distinctly find the complementary relation, or antithetical side, of the tribal consociations in the *second* degree and period with their mutual antagonisms and hostilities. And herein do we find a type—imperfect, it is true,—of the form which our own government must assume as a *fifth* degree in the series of human relations in order that the nation may advance in the performance of its glorious mission.

Now let it be distinctly observed, that while the new political and social condition, the secret of whose general spirit and form we are now endeavoring to wrest from the *arcana* of natural laws, will be the *fifth* in the order of the possible governmental developments of the race as shown in our last chapter; and while it will correspond to the *fifth* type of development in the grand cycle of the Christian Era as just shown—*it will also fall into the fifth sub-period and stage of evolution in the cycle of modern history.* That cycle, as we have already shown in a previous chapter, commenced in the Declaration of

Independence from Rome by Luther in 1524, to the initiation of Colonial America on the James River in 1608; the *second* extended from that date to the general extinction of Colonial charters by the British Crown and the laying of a new basis for colonial government in 1692; the *third* extended from 1692 to the Declaration of American Independence in 1776; the *fourth*, hence properly demi-republican period—extended from 1776 to the beginning of the secession of states and the slave-holder's rebellion of 1860—each of these sub-cycles being exactly 84 years in duration. All the ideas on which *our form* of republican government was founded being worked up in the triumph over the rebellion and the destruction of slavery, as before shown, we conclude that the year 1860, while it ended the *fourth*, commenced a *fifth* period, during which, according to the divine laws which rule the universe, we must either move forward to the higher, aspiratory, coöperative and progressive Republic, or fall back either into despotism or anarchy, which latter alternative, may God forbid!

Now when the evident truth is considered, that all these correlative fifths which we have brought into view in the course of the outworking of these analogies and correspondences, are evidently *one and the same note*, occurring in different octaves of the great gamut of the universe, and that, as such, it teaches the essential and general principles of the *same lessons* wherever it occurs, it may well be left to the intelligent reader to determine in his own mind, whether our argument is not a pretty strong one.

We do think that some few faint traces of the probable path that will lead us onward and upward now begin to be apparent, and that we are beginning to get some hints looking to a final definition of the *new national Idea* of which we have been so long in quest.

CHAPTER XIX.

ANALYSIS OF SOCIAL ELEMENTS AS PRELIMINARY TO THE QUESTION OF RECONSTRUCTION.

The Body Politic a Man; Its primary ingredients and tissues; Seven correlative degrees present now and always; These degrees described and illustrated in their serial order; They constitute the sum total of human qualities; Their gradations relative, and each susceptible of infinite improvement; We have them representatively in our individual selves; Shakespeare's "Seven Ages;" No absolute equality; Superior and subordinate autonomies; Room relatively for kings and princes in every class.

THE great Body of Humanity, or of the nation, or of any distinctly organized society, containing in itself a universality of active human elements, may as already affirmed, be considered identical, as to its *involved principles*, with an individual man. This thought hereafter will be held constantly in view, and its truthfulness and importance will grow more and more conspicuous as illustrations incidentally multiply. In seeking that light of intelligence in which any supposed disorders existing in that grand man may be corrected, two questions of primary importance occur, and these are: 1st, Of what general ingredients or primary tissues is that grand man composed? and 2nd, What are the general facts and principles of its anatomy and physiology? The first of these questions shall now occupy our attention, while reserving the second for consideration in the chapter next following.

The seven stages through which we have, in a previous

chapter, shown that human society in its progress may pass, or in other words, the seven conditions in which it may successively *center* itself, are, on careful analysis, found to be, even now representatively present, though as yet comparatively chaotically, in humanity at large, in our own nation, and in every other nation. Humanity, then, as we have to deal with it in laboring for the proposed reforms, is composed of *seven general ingredients* or *classifications of persons*, according to their respective moral and mental conditions.

I. The first and lowest class present characteristics which, when carefully examined, are found to resemble those of SAVAGES. We need not go to the wilds of interior Africa, or to the South Sea Islands, to find human beings of this class, for they are right here among us, in our populous cities, and scattered more or less all over the country. They include all those who have no respect for laws; no conception of abstract justice; no regard for the rights and interests of others; no active desire for the moral and social improvement even of their own condition, and their constant ruling impulse is merely the desire for the gratification of the appetites, passions and physical wants of the passing moment. To prove that such persons are savages in principle, and that if removed from the blandishments and restraints of surrounding civilized society, they would be savages as to their form of life, we will suppose several hundreds or thousands of them to be transported to the wilds of some remote and hitherto unsettled territory. In such a case we would find that although they might be gratuitiously furnished with axes, ploughs, oxen and all the implements of agricultural and mechanical industry, yet left to their freedom to do precisely as they might be inclined, they would almost all betake themselves to their guns and fishing rods, and don the habits of savage life. And these

persons, of both sexes, as they exist among us, are not confined to the slums and hells of Water Street and the Five Points, but often stroll through the respectable thoroughfares of life, in city and country, disguised in fair external appearances, and held up to the semblance of respectability by the pressure of outside civilized society and its laws.

2. The class which stands next in the scale of existing gradations, includes all those who are inclined to clannish combinations, and partisanship pivoted on local conditions, or on some prejudice, superstition or other peculiarity of mental structure and development. This general class, always segregated into a variety of naturally antagonizing divisions, includes the priest-ridden and the politician-ridden—those who take umbrage at the wearing of an orange badge and those whose indignation is equally inflamed by the appearance of green badges on the breasts of their neighbors—those who are devoted to the interests of this, that, or the other “good fellow” or “bully boy;” and it even sometimes includes the “up-towners” and the “down-towners,” the “north-siders” and the “south-siders,” the “west-enders” and the “east-enders.” The old volunteer fire companies of our principal cities, whose practice it was to raise false alarms for “free fights;” the “Plug-Uglies” of Baltimore; the “Killers” of Philadelphia; the “Dead Rabbits” of New York; the “Battle Row” and “Crow Hill” gangs of Brooklyn, are all exemplifications of the clannish and barbaric classes that are intermixed with our civilized society. In the sphere of *politics*, this clanship once had a formidable representative in the old Empire Club of New York city. It has other representatives in the Tammany factions. In both political parties it is represented by the factions that carry primary elections by foul means; and through its victories at the primaries and nominating conventions, it

quite too often succeeds in sending its representative to the state legislatures, and to the Congress of the United States, in the forms of liquor dealers, gamblers, prize fighters and in passion-swayed self-seekers and sectionalists of every grade.

3. The *third* class is comprised of those who embody in themselves the principle that "*might makes right*" and selfishly follow it as the supreme rule of their action. There are those who, from childhood, have a propensity to domineer over their playmates, and render them subservient to their personal views, their interests and their ambitious aspirations. As they grow up, they become the leading spirits in every boyish game, inaugurating it or breaking it up at their will—the ringleaders in every concerted schoolboy mischief, and in every college rebellion. Grown to manhood, they will be at the *head* of every clique, club or other consociated movement inaugurated within the circle of their companions, or they will be nowhere. It is even from the higher grades of this class at a more mature age of life, that we have some of our merchant princes, our railroad kings, and those of our great capitalists who do not scruple to use their wealth as an instrument of tyranny over the poor. It was this class that furnished the great bulk of our former slave-holders, and it is this which furnishes all of our present enslavers of the masses by the power of money, social influence or priestly dogmatism. In every form of society below the republic, they are, *de facto* if not *de jure*, the leaders and controllers, and even in the republic, our politics are largely characterized by the commanding influence of their personal magnetism, their money and their social position. The great conquerors, despots and tyrants of the earth have all belonged to this class. The love of ruling as based upon the supreme love of self which forms the *animus* and central characteristic of this class would, if left to a free, unlimited

and *eternal* course of natural outworking, be attended with results inconceivably direful, proceeding, as it necessarily would, to the conquest of the whole world, of all heavens, and to the dethronement of God himself, that it might rule alone, and without a rival. But circumscribed as it is by the limits of natural possibilities, and restrained by the divine forces and laws of the material and spiritual worlds, this passion and power of rulership has been a subordinate cause of vast benefit to mankind in stages of society antedating the present, as it has sometimes been the only potential means of establishing order and government in place of the chaos and anarchy which otherwise would necessarily have prevailed.

It was the presence of this class in our republic, which in one of its characteristic developments, gave rise to the slave-holder's rebellion of 1860-1865, for the purpose of maintaining its dominion over some four million Africans. It was the same class in another one of its characteristic developments which contributed its full share of the money, the military commanders, and the persevering energy to beat down the slave-holder's rebellion—not with a view to the destruction of negro slavery, for that was a measure that was entered upon with reluctance—but for the purpose of preserving territorial union, governmental order, and their own controlling influence over their respective spheres of interest and activity at the North. And now the government is held in equilibrio between the two sections, and between this and that class and political party, until divine Truth and Justice get ready to rescue it from the control of both, and carry it up one degree higher.

These three classes covering the lower grades of human interests, passions and lusts, naturally form a trinity; but in the absence of higher classes, and their predominating moral influence, they can be kept in the unity of orderly government

only by a controlling central mind and by a strong pressure of outside force. As they existed in the early stages of the world's progress, being almost the only classes then existing, they constituted the despots, the satraps and the slaves of the old Babylonian, Assyrian and other Oriental Empires. In republics, they necessarily form the disorderly and dangerous classes. Admitted to equal citizenship with others, they attack political and social problems with their passions and their foxlike cunning, looking only to selfish ends—and not with moral sense, with the higher faculties of the intellect and with wisdom; and they are especially active in the disorganizing agitations of this day, claiming for themselves the creations of their labor after the wages of labor have been paid them, and threatening vengeance upon capitalists—because they are not capitalists themselves.

4. The fourth class consists of those who have a more distinct feeling of justice to the neighbor, of equality of rights, and of personal liberty. It can not brook tyranny or oppression, or the enslavement of human beings in any form. Its trite motto is "One man is as good as another;" and while never disposed to exempt any one from the just consequences of evil deeds, it is ever inclined to take the part of the weak against the strong, the poor against the rich, the oppressed against the oppressor. It is a class, however, quite as much characterized by negative as by positive qualities. It leaves everything to its *status in quo*, and to its natural activities, provided that it does not interfere in some conspicuous manner with human liberty and equal rights. It often declaims against "too much government," demanding simply "to be left alone," and suffers everything to drift to the brink of destruction before putting forth an effort for the conservation of the social compact. It has no distinct plans or aspirations,

and puts forth no efforts, for the enlargement of human nature, the refinement of the mental faculties or personal habits of men, or the increase of the sum total of happiness in the world. It is, in short, a consociated crudity, consisting of mutually law-governed individuals on a dead level with each other; and considered in this point of view, it is as a fourth degree of humanity, *complementary* to the wild, roaming and free individualism of the first and lowest degree, known as savagism.

5. The *fifth* class, embracing all the free and freedom loving qualities of the *fourth*, adds thereto the aspiration for enlargement, refinement and improvement in all things pertaining to the individual, and to the social order. To this class belong the natural educators, the scientists, the inventors and improvers of machinery, the sculptors, the painters, the musicians, the poets, and those who are devoted to the æsthetic arts of all grades. Its relation, as complementary to the second class, may be seen in the comparative aspects of the two. Both classes are sub-divided into groups. In the second class these groups are founded upon personal leaderships, and local, political and religious prejudices, sympathies and antipathies; in the higher class they are founded upon similarities of tastes, aspirations and endeavors for the general melioration and beautification of human conditions. In the lower class, the groups are dissociated, unsympathizing and often mutually hostile; in the higher, they are fraternal, inter-blending, coöperative, and public spirited.

6. To the *sixth* class belong all those who have a predominant disposition to inquire into the nature, causes, origins, careers, destinies, correlations, analogies and correspondences of things, and into their relative positions and functions in the grand system of nature as a whole. It is this class therefore, that furnishes to the world its philosophers, its organizers, its

great expounders of natural law, and its men of practical wisdom. In numbers it is the smallest of all the classes included in our general scale, and in times of great political and social degeneracy, like the present, its very existence is almost totally ignored. Though neglected and often the subject of scoffs by superficial minds, who pride themselves upon their shrewdness in devising expedients to serve the passing moment of danger, yet in great crises, such as that which is now at our doors, safety is to be found only in an observance of its wise counsels and those of the class still higher.

That this sixth class stands in complementary relation to the *third* will be manifest from the following considerations: The *third* class, as we have seen, is distinctively characterized by the *love of ruling* as based upon the *love of self*. The sixth class is also characterized by the *love of ruling*, but in it this love is not based upon the love of self, but upon the predominating love of the universal order, peace, prosperity and happiness of mankind. And the world will yet learn that this class and the one still beyond, are the only ones that are capable of furnishing the legislative, judicial and executive officers of a government incapable of tyranny, oppression or injustice to any class; a government in strict harmony with the divine laws established in nature, and capable of securing the highest benefits to every individual.

7. The *seventh* class is one which occupies as much the sphere of the spiritual as of the earthly nature of man, and forms the connecting link between this world and the world beyond. It is the class which has furnished the prophets and seers of all ages and nations, and to no other class besides this belong the naturally qualified and hence legitimate spiritual teachers of the world. Natural physicians of the soul and body are those whose constitutional psychic peculiarities enable them to occupy

a position between life and death, and hence to enter efficiently into the contests between the two, for the mastery. No amount therefore, of merely external science, however useful it may be as a subsidiary qualification, can ever make a skillful medical practitioner of one who does not possess in some marked degree, the natural gifts and endowments characteristic of this *seventh* class. And the notorious and undeniable fact, that patients, after being abandoned by learned physicians as incurable, have been speedily restored to health by magnetic passes made by ignorant persons, or by simple herb teas administered by the hands of some old woman, finds its solution in the fact that these persons belong to this *seventh* class, and are endowed with those spiritual perceptions, intuitions and clairvoyant powers which constitute them *natural physicians*.

In designating these several classes of mankind with the distinctive peculiarities of each, it is not meant to be understood that they are divided from each other by sharp lines of demarcation, or indeed, that any individual person stands *exclusively* in any one of these positions, and is destitute of the characteristics of the others.

The lowest, indeed, possesses some of the characteristics of the highest, and of all the intermediate grades, either germinally or in actual potency; while the same may be said of the highest in respect to the lowest, and their intermediates. All these several gradations are required to comprise the sum total of human qualities; and in speaking of them separately, we speak only of the seven distinctive points and classifications of individuals at which the sum total of humanity has its natural, potential and correlative focalizations, and from which as discrete centers of action, the machinery of human society is kept in motion.

Naturally and unavoidably therefore, we have all these

different classes among us. They have, indeed, always existed, either in latent or manifested forms, and will necessarily exist throughout all higher worlds, though, of course, in specific and relative conditions susceptible, each of infinite evolutions and improvements. We have them, indeed, representatively in the successive stages of our own individual lives, of which Shakespeare's *Seven Ages* furnish not unapt though not very accurate illustrations; and we have them imagined and necessitated in the types and correspondences of every complete system of nature, whether on a large or small scale.

The language therefore, of the *Declaration of American Independence*, "We hold these truths to be self-evident, that all men were created equal," is true or false, according to the interpretation that may be placed upon it—true, if it be held to mean that all are equal as to their right and title to strict justice, whatever that may be in each given case; false, if it means that all are equally tall or equally short, equally strong or equally weak, equally wise or equally simple, or equally elevated or equally depressed in the scale of natural, moral and social gradations. As it is the law of nature, therefore, that the higher members of the same body should beneficently and parentally direct and rule the lower (in like manner as the head rules the motions of the feet and hands, for example), so it is not only just, but generous and kind—indeed, a bounden duty—that the "*heads of the people*" should in some supreme sense rule the whole Body Politic down to its very feet, represented in its savage class—utilizing the forces which each class contains for the benefit of the classes themselves as well as of the whole Body—instead of allowing these forces to run riot into crime and the injury of all classes including themselves, as is too frequently the case in the existing state of society. But we shall yet see, that while the laws of nature

provide for a central and unitizing government that shall rule over all, they also provide a subordinate autonomy for each of these classes, whereby they may govern or may be *made to govern themselves*, each within its own legitimate sphere of interests. And thus, even in that which is relatively lowest, there will be found room for kings and princes and nobles; while from the standpoint of the Infinite there will appear nothing that is either high or low, but in the one united system, order and arrangement, God will be all in all.

Such then being the several elementary primates which necessarily enter into the chemistry and histology, so to speak, of the Body Politic, and thence into its anatomy and physiology, it is impossible that the *quality* and *status* of political society should not be affected in some marked degree, by the *qualities*, better or worse, of these ingredients which enter into its composition—just as the texture and sanitary condition of the individual human body is affected by the qualities of the different articles of food by which it is nourished and built up. The plain lesson of this is that political government should look by advisory educational and legal instrumentalities, to the conditions under which its nascent constituents are brought into the world, and the influence by which the tendencies of their after lives are necessarily determined, to a greater or less extent. It would be no exaggeration to say, that a large majority of children that are now born, are the unwelcome offspring of sensual passion, from which, by the law of hereditary transmission, they receive a moral taint which follows them through life, affecting not only themselves, but all by whom they are surrounded. Besides this, large numbers suffer from the ignorance, bad government, and bad example of parents; and almost all are in youth more or less exposed to the perverting influence of bad associates. It is owing to such causes,

that almost all of the classes, and the individual members of the classes, we have described as forming the primary ingredients of the Body Politic, are quite inferior as to their personal qualities to what they would have been, had society been wise enough to provide, through its government, for such possible conditions in the genesis, training and education of its future members as would have tended to secure better types of humanity throughout all these discrete gradations of development. In its educational laws and sanitary and moral regulations, the future government, more wise than the present, will aim to establish such conditions as will secure the birth of constitutionally better men and women than we now have, and as will aim to bring these up under better influences, and to train them to better ways; and in thus providing for the improvement of its elementary ingredients, the Body Politic will become healthier, stronger and more normal in all its organic functions.

CHAPTER XX.

ANATOMY AND PHYSIOLOGY OF THE TRUE BODY POLITIC.

Knowledge of it necessary to diagnosis and remedy; Nature persistently interrogated; The grand divisions of the political organs and functions described; Raw Material; Mechanics and Manufactures; Distribution or commerce; Money and its laws of distribution and circulation; Exaltation, refinement and beautification of all things; Wisdom and its offices in the Body Politic; Spirituality; God in the Constitution.

HAVING thus pointed out the primary ingredients which necessarily enter into the composition of the Body Politic and Social, we will now endeavor to ascertain the several points of attraction from within, and impulsions from without, which bring these elements together in the organic form of political society. In so doing, we shall at the same time ascertain the *natural* form of political organism, the correlation and interaction of its several parts, the conditions of health and disease, and the law that governs the whole in the exercise of its normal functions. By the analysis and synthesis thus proposed, we hope to take one large step towards an intelligent diagnosis of the disease by which our nation and all other nations are now affected; also towards the application of the natural, appropriate and effectual remedy, and towards the final definition of the great *National Idea* which is needed to lift our aspirations and guide our progress in the future.

Disregarding, then, all merely human expedients and

artificial theories, and directly and persistently interrogating *Nature* for a solution of the great and yet simple and easily intelligible problem before us, we are instantly answered: That there are seven grand, primary and dominating interests that are concerned in the organization and natural government of all political society. These are: I., *Raw Material*; II., *Mechanics and Manufactures*; III., *Distribution*; IV., *Finance*; V., *Education* (in the largest sense); VI., The *University*, meaning the *universality* of learning, the Philosophy or ripe Wisdom; VII., *Spirituality*.

Let us observe, now, what are included in these interests, and how they are correlated with each other.

I. THE INTEREST OF RAW MATERIAL.

Such material is included in the products of the forests in the way of timber and game; of the mines and quarries in the way of metals, building stone and useful minerals; of the waters in the way of fish; and of the fields in the way of cereal grains, flesh meat, wool, cotton and other crude agricultural productions, etc. It is in such raw materials that mankind have the elements of food, clothing and shelter, and without them as supplying those primal physical wants, existence on earth would be impossible.

II. MECHANICS AND MANUFACTURES.

These are next in order, and are necessary to bring the raw productions of the forests, the mines, the fields, etc., into forms of use. The timber of the forests and the stones of the quarry need the skilled fingers of the carpenter, stone cutter and mason to fashion them into houses, barns and stables; the metals of the mines need the smelter, the refiner, the founder,

the smith and the machinist, to convert them into nails, bars, bolts, screws, tools, household utensils, farming implements and machinery; the wool, flax and cotton need the spinner, weaver, dyer, fuller and tailor to convert them into garments; and the raw hides stripped from the carcasses of slaughtered animals need the tanner and the boot and shoemaker to convert them into clothing for the feet. Without these branches of mechanical and manufacturing industry, besides numerous others incidental to these, the raw materials received from the hands of nature and from the cultivated fields would lie useless, and only the few human beings who could find shelter in the caves of the earth, and food in the wild acorns, nuts and berries, and the flesh of animals, and clothing in skins of beasts slain in the chase, could even exist, much less develop into intelligent, social beings.

III. DISTRIBUTION.

But a large portion of these manufactured articles would be utterly useless without some contrivances to distribute them to persons and communities who need them. This brings into requisition, as next in order, the *carrying* business in all its forms and branches—the wagoning, the railroading, the boating, the shipping, together with the storing and warehousing business—comprising in fact, the commercial and mercantile business in all its ramifications. Through these agencies and instrumentalities, articles of use and of taste are conveyed and distributed to all parts of the country, and indeed all parts of the world where they are needed.

This completes the *trine* of interests that relate to the mere *physical man* as he exists in political society. Other names may be used as designating particular phases which these interests may sometimes assume, as the interests of defense against

enemies, against the depredations of thieves, the ravages of fire, pestilential miasm, or the interests of this, that or the other district or section involved in a road or a canal, or the improvement of a natural water course, etc., but they are all subordinate to and included in the foregoing general classifications, which cover the whole ground of man's merely physical nature.

IV. FINANCE.

Occupying as it does, the middle of the scale, this interest is subsidiary to all below and all above it, as we will be prepared more clearly to understand when we come to define its nature and to trace its correspondences.

The raw productions of the earth, wrought into forms of use by mechanical and manufacturing labor, are now supposed to be distributed in the form of food, clothing and the means of shelter and bodily comfort, to those needing them. If the supply of these commodities is *more* than sufficient to meet the ordinary physical necessities of the people, the superabundance constitutes material wealth, which may be used as a means of leisure, luxury and pleasure, or employed as capital to open new mines, to cultivate new fields, or to build new workshops, manufactories, ships, railroads, etc., with a view to the enhancement of wealth and its powers; or it may be used for educating, refining, beautifying, and spiritualizing purposes.

The *mode* by which wealth diffuses its power in the community, the conventional form which it assumes for the convenience of exchange and circulation, and its general functional operations as a great interest of the Body Politic, may be illustrated by the following, selected from among many other examples: A farmer raises five hundred bushels of wheat.

After garnering it, he finds that he is unable to use a tenth part of it in his own family before the time to gather the crop of the ensuing year. But he wants boots and shoes and clothing for himself and family; his buildings need repairing or new ones need to be constructed; his horses need to be shod; his plow shares need to be sharpened or replaced by new ones; and his agricultural implements generally need overhauling preparatory to commencing the labors of another year, and these necessities compel him to make drafts upon the labor and skill of the shoemaker, the carpenter, and perhaps upon persons of a dozen other different trades and professions who have raised *no* wheat and still need breadstuffs. Now it would be inconvenient and mutually unsatisfactory to both parties to give and receive wheat, and only wheat, in barter for the productive industry of these parties who are not themselves farmers; and so in order to avoid all unnecessary inconveniences of such an exchange of commodities, one man says to the farmer, "I will take all the wheat you have produced, or can produce hereafter, and for it I will give you a representative of its value in a form which will admit of division into small or large portions; and with these divided portions of it, according to the value which each represents, you can pay for your boots and shoes, your tailoring, your blacksmithing, your tea, your coffee, sugar or whatever else you may need for yourself, your family or your business, according to the market price which each article bears; and when in the course of circulation from hand to hand, any part of this representative of value comes back again to me, I will take it in payment for wheat.

Now this representative of values, in the form of bank notes, or coins stamped with the insignia of the government's sanction, is called *money*; and this simple process of thought reveals clearly what money is. It is not value in and of itself considered

simply in its material aspects, but it is the exchangeable *representative* of values. To say that a flattened, circular piece of silver weighing 420 grains, is intrinsically worth a bushel of wheat, or even one-half that, would be to utter what is plainly and notoriously false, for there is no economical use to which that piece of silver may be applied that would make it much if any more valuable than the same weight of iron. Almost the only value of that piece of silver is derived from the power to cancel *past debts*, that has been artificially conferred upon it by the universal agreement of mankind embodied in the "legal tender" statutes of governments; and from this it derives also a secondary power of purchasing commodities and measuring debts contracted for future payment, controlled however, in all cases, by the condition of the market and by the abundance or scarcity either of money on the one hand and purchasable goods on the other.

Invested, however, with this *conventional* element of values, and by means of the government stamp, endowed with a magnetism, a vitality, a spirit that is higher and derived from a higher source, than its material self, money becomes a vitally important and indeed *natural* element in civilized society, which has a still deeper meaning and which can be thoroughly and philosophically understood only by tracing its correspondences in nature. In each of the innumerable complete systems of nature that are resolvable into the sevenfold series, we may find, in more or less conspicuous aspects, the correspondential illustrations of the truth involved in this department of thought, but to one alone will we refer as most directly related to our theme. We have already referred to the correspondence between the Body Politic, or the grand man, and the individual organism, and between the anatomical structure and physiological laws of the one and those of the other. Now

what is there in the individual organism that corresponds to money and the financial interest in the Body Politic and Social? A clear answer to this question will explain the whole mystery.

The beginning of the thread of correspondential reasoning, by which we may trace out in serial steps the conclusive answer to this question, is at the beginning of the alimentary process by which the body of the individual man (answering to the Body Politic) is built up, nourished and supported; and from that beginning we will trace it to the *fourth* stage, where, as we shall see, it ultimates in the correspondence of *money*.

Be it observed, then, that the individual man grows, repairs the natural wastes of his system, and keeps himself in a state of health and vigor, by appropriating to himself certain, if not *all*, elements of the universe without, including both physical nature beneath, and spiritual nature above him. The first step toward this appropriation consists in the changes which the food undergoes in the *mouth*, where it is subjected to incision, breakage, mastication and ensalivation. The comminution of the food by the action of the teeth, is altogether a mechanical process, the object of which is to prepare it for thorough mixture with the saliva. The venom-like qualities of the inorganic portions of this fluid, kills or destroys the normal molecular life of the food, and the mucous cells of the saliva, being of a protoplastic nature, thus having life in themselves, impregnate it with the *first* principles and potencies of animalization. All this is in correspondence with the first prehension and manipulation by the grand man, of the crude products of the forests, the mines, the fields, etc., on which he leaves traces of action which will ever afterwards proclaim themselves as *human*, even though these materials should be fossilized and preserved for millions of years.

The *second* stage of the process, by which the individual man appropriates to his own organism the nutrient materials of the outer world, is the process which the food undergoes in the *stomach*. It is here mixed with the gastric juice, digested and changed into a form of substance known as chyme. And this is in exact correspondence with the *mechanical and manufacturing* processes by which the grand man digests, so to speak, the crude products of nature into incipient forms of use.

The *third* stage of the process by which the individual man appropriates to his own body the nutrient materials derived from the outer world, is that which the chyme undergoes in the duodenum or *lower stomach*, where it is mixed with the secretions of the liver, of the pancreas and of several other and minor glands and thereby converted into chyle, assorted into nutrient and faecal portions, and each *distributed* through its appropriate channels to its proper points of storage to meet farther drafts, or to its points of extrusion from the system as useless matter. This is in correspondence with the *third* function of the political and social organism, the *commercial*, so called, whereby articles of utility supplied by the first two departments, are *distributed* to points where they are needed for use.

The chyle, thus assorted from its unassimilable material—from its chips and débris, so to speak—passes through the walls of the intestines into myriads of little ducts; becomes mixed with the farther potentializing secretions of the mesentery glands, thus receiving the stamp, as it were, of the sanction and acceptance of the *government* of the system. Thence it flows convergently through these numerous little tubes into a common tube, called the thoracic duct; and being thence discharged into the sub-clavian vein, it is mixed with the venous blood, and with it, is received into what may be called

the two primary cavities of the heart, the right auricle and the right ventricle.

Now this lacteal or milk-like fluid that is found in the tubuli of the mesentery, and in the thoracic duct, is not the beef, corn, potatoes, beans, etc., that were taken into the mouth as food, but it is the *ensemble* of all of them reduced to homogeneity just as the precious material about to be coined into *money* is representatively the *ensemble* of all commercial things valuable to mankind in organic society. The lacteal fluid, therefore, as the basic principle of the blood—indeed the virgin blood itself—is the *wealth* of the human system, as yet, however, in a state of *bullion*. From the right compartments of the heart, it is sent to the lungs, as to the mint, for coinage; and thence receiving the arterial stamp, it is received back again to the heart, in its *left* compartments—whence, as from the great treasury, it is issued to the universal system.

And so, speaking *scientifically* according to the law of correspondences, *money*, the circulating medium of the Body Politic, is the *blood* of that Body, and as such it serves for the development, sustentation and repairing of the wasted tissues of that grand Body in all of its departments, from head to foot, from bone to nerve, from finger nail to brain tissue, from highest to lowest interest—in direct correspondence with the functions that are served by the blood in the individual human system.

Money, therefore, is just as indispensable in the Body Politic as blood is in the individual man; and as in the latter, the condition of the blood, as to its purity or impurity, its paucity or superabundance, its local stagnation or its free and universal circulation, has much to do with the health of the person; so are precisely the same things predicable of money and financial movements in the Body Politic. While therefore, it is of

great importance that all those industries which amass and digest as it were, the materials of the nation's blood, should flourish unimpeded, and to the greatest possible extent, it is equally important, as a counterpart and indispensable accessory to the same interest, that the great *Heart* of the political Body—the treasury and banking system with every subordinate reservoir of capital—should be so constructed and regulated as not only to gather up from all parts of the Body, equally and justly, the materials of its own supply, but should send the same forth again to supply every organ, ramification and tissue of the Body with its needed pabulum. There should be no ossification of values, no pericardiasis, no hypertrophies or atrophies, but perfect systolic and diastolic motions, and free and open circulatory passages from aorta to capillary; for without these as among other fundamental conditions of the system, perfect health will be out of the question.

The laws governing credit, interest, discount, the proportion of paper and metallic currency, etc., must be deduced from these basic principles, but cannot be dwelt upon now.

V. EDUCATION.

The next succeeding and higher interest in the Body Politic, is that which may be comprehensively expressed by the term *Education*. But this word must here be used in the most comprehensive application that is warranted by the Latin verb *educere* from which it is derived, and which means to lead forth or draw out, impliedly from a prior and more immature to a higher and better condition. In this sense it will include not only intellectual instruction, such as is imparted to pupils in the existing schools, but all kinds of development and improvement, physical, intellectual, æsthetic and moral, as applying

both to individuals and to the nation itself as such. Being the *fifth* degree in the organic scale of society, it is essentially the *aspiratory* degree. Its correspondence in the human organism—slightly anticipated in the discussion of the previous Interest—is to the decarbonized and oxygenated blood, to the lungs which accomplish this change in its condition by bringing to it the inspiration of an *outside* element—the oxygen of the air—and to the action of the left auricle and ventricle of the heart in sending it forth through the system to repair waste tissues, to promote growth and to incite that physical and mental action in the expenditure of its embodied forces, which aims at the accomplishment of some *given object* which, when attained, will add something to the sum of previous achievements. Being a *fifth* of itself it also corresponds to the fifth degree of each and every other sevenfold scale—for instance, the fifth note in the scale of music, the fifth color of the rainbow, and, perhaps more obviously, to the fifth degree of plant-life—the flowering degree; for, as the flower opens its petals to receive the light and heat of the sun, so human society, in this degree of its vital activities, opens its blossoming aspirations to the sun of a higher, nobler and diviner existence. Other and previous interests take cognizance of *Use*. This takes cognizance not only of Use, but of the use of use, which is *beauty*, and even of the use of beauty as the clothing of a *love*, which is the very essence of all things desirable for human happiness.

Again; the wheat, corn, rice, beef, pork, potatoes etc., which nature crudely supplies in the first degree, have become in the fourth degree (complementary of the first) the bones, muscles, tendons, nerves and cellular and fibrous tissues of the animal man. The wool, cotton and flax have become his clothing; the hides of animals have become his boots and

shoes; the timber of the forest, the stones of the quarry and the clay of the soil formed into bricks constitute his shelter from the winds and storms. Strictly *physically* speaking, therefore, man is an agglomeration of the products of the field, forests, mines, quarries, waters, etc., and viewed only in this light, he is a mere intellectual animal at best, and is sometimes, it must be confessed, a very swinish one at that.

It is therefore, the object of this *fifth* interest of the Body Politic, to take this animated, timber-covered, wool-clad mass of corn, potatoes, pork, beans and cabbage, and educate, develop, refine and spiritualize his nature, and make it more beautiful and godlike. This may be done by means of schools, lectures, libraries, pictures, statuary, music, gardens, flowers, parks, ornamental trees and shrubbery adorning every roadside; forests replanted on every unarable and unoccupied portion of the earth that has been barbarously denuded of its foliage—in short, by works of beauty, taste and refinement of every kind. A commendable beginning of development in this direction has been made in the beautiful parks, public gardens, free museums and picture galleries of some of our principal cities, and which have already proved themselves fruitful seminaries of good taste and refinement among the masses of the people.

If therefore, the second interest in our serial classification is the interest of *Mechanics and Manufactures* by which the crude products of the earth are wrought into incipient forms of use as food, clothing and shelter of the mere animal man, so this *fifth* interest, including the intellectual and æsthetic arts, is a kind of secondary and supra-mechanical and manufacturing interest, whereby the crude man himself, the agglomeration of these earthly materials, is manufactured into a *real* man, worthy of the name—otherwise called a *gentleman*. And so the

complementary relations between the *second* and *fifth* interests stand as conspicuously apparent as do the complementary relations between the second and fifth colors of the rainbow, the orange and the blue.

VI. THE INTEREST OF THE UNIVERSITY, THE PHILOSOPHY, OR
OF RIPE WISDOM.

Alas! how, in this age of tinsel and trash, of paint and powder, of fustian and bombast, can we sufficiently impress the idea that *true philosophy* and *ripe wisdom*, *somewhere* and by *some* means developed, is an indispensable interest of the Body Politic! But there are times when the universal instincts of the people tacitly recognize the fact, whether at other times it is obscured and forgotten in the delectations of sensual folly, or not.

In seasons of great public peril, to which all nations are liable at longer or shorter intervals, when the timbers of the ship of state creak under the racking storm as though about to be parted asunder, the frantic cry will go forth—not where are our politicians, our successful leaders of cliques and cabals, our brilliant orators, or even our great generals, but where are the *leaders of leaders*? where is the pen that is “mightier than the sword?” where is the calm, self-poised philosopher? where, O, where is the man of that ripe, mature *wisdom* on which all depends for safety? If there ever was a time when that cry should go forth throughout our nation, throughout England, Russia, France, Germany—all nations—that time is now.

The *Wisdom* of the Body Politic is in correspondence with the function of distribution and assimilation of the protoplastic elements of the blood of the individual man into the tissues

and organs of the anatomical system, and especially into the tissues and compartments of the *brain* as the common center of government for all the other organs. And in that higher function of *Distribution* whereby each tissue and organ receives the elements requisite to supply waste and serve the exigencies of growth, and whereby the nervous and volitional currents of the brain are sent out in myriads of ramifications to vitalize, move and direct every organ of the body—we find the complement of the *third* interest, which we have designated as the “distribution” of the manufactured and mechanically prepared productions of the earth.

As the brain dominates all parts of the human body, so the public Wisdom, as the brain of the grand Man, should oversee, adjust, harmonize and rule all interests of the Body Politic from lowest to highest. Looking down to the interests of Raw Material, it should provide for the greatest desirable abundance, and the best possible quality of resources from that quarter; adjusting the proportions of forest and arable land; teaching its lessons of science in respect to agriculture, the compounding and application of fertilizers according to the requirements of different soils, the stocking of streams, lakes and ponds with choice varieties of fish, etc. It should judiciously encourage and promote the mechanical and manufacturing arts with due reference to the soil, climate, natural productions and physical requirements of each locality; it should provide for the construction and supervise the management of the necessary viaducts of trade, commerce and travel between one locality and another; establish a general bureau of statistics with numerous and wisely systematized ramifications, to estimate the needs for each coming year, of this, that or the other raw material or manufactured article, and of the means and tendencies of the industry of the country to supply the

same—giving such public advice or direction as may tend to prevent a glut or deficiency in the market by this or that other class of products; regulate the amount of treasury and bank issues according to the aggregate amount of purchasable productions, so that money will never be dear and provisions cheap on the one hand, nor money cheap and provisions dear on the other—thus preventing speculation, inequalities in the rewards of equally meritorious labor, sudden amassings of fortunes on the one hand and business failures on the other, and the frequent and universal financial revulsions with which we are now so often afflicted. In short, as the Father of the great political family, the office of Wisdom should be to see that each member of that family shall receive *justice* according to each one's constitutional requirements, and according to the degree of each one's fidelity to the laws.

To promote that wisdom which is equal to all these exigencies of the Body Politic, institutions should be established and abundantly endowed for the study, not so much of classical literature in the dead languages or any other language, as of the laws by which God rules in the heavens above and in the earth beneath and throughout the broad universe. And these laws can be duly comprehended only in the light of the science of universal correspondences, which, though not yet recognized in the existing schools, will yet be acknowledged as the science of all sciences.

VII. THE INTEREST OF SPIRITUALITY.

If it be true, as is generally admitted, that man possesses a spiritual and immortal nature—a nature by which he is allied to angels and to God, it is, of course, in this that his *supreme* interest resides, and in this all other interests center. It is

the living reality of which all material forms and conditions are the mere ministrants and instrumentalities. All things of nature and art constitute the mere house and its furniture; but this is the indwelling habitant. It is the center of moral gravitation of the man, the society, the nation and the planetary race, subordinate, of course, to still higher centers and the *Highest*—in correspondence with subordinate and superior centers of physical gravitation in the astronomical universe. It is the consciousness of, and the reverential and loving communion with, the Absolute, the Ever Living, the All Wise, Beneficent and Eternal Ruler of the universe, and the aspiration to know, feel and enjoy more and more of him that essentially constitutes the spiritual element in human nature. If this is lost, then what remains is evanescent and scarcely worth having. Without this “anchor, sure and steadfast,” we are adrift and floating we know not whither. Without spirituality, in short, with its faith in a beneficent overruling Power, and confidence in the harmony, stability and impartiality of its laws, everything human would fall into disorder; society would disintegrate, and mankind would gradually degenerate into savagism and brutality.

The religionists of the day have lately been making diligent efforts to have the *verbal* recognition of a God embodied in the Constitution of the United States. This impulse springs from a true and noble element in human nature, but the *form* which it takes is such as to render it, to say the least, a matter of popular indifference, and to some persons even obnoxious. It is not likely that God would feel flattered if the name by which His English speaking people know Him were written in our national Constitution, nor that He would be offended if it were left out, while placing it there would be tantamount to an arbitrary enforcement of a belief in Him upon the minds of those

who, though subject to the constitution, may yet not be convinced by *reason and intuition* and thus by the direct authority of God Himself. And yet God must be in the constitution—the unwritten Constitution, which is superior to the written one. But when we shall have duly recognized and consented to be governed by the laws prescribing the organization and governing the divine structure of a true social system in correspondence with all other perfect systems in nature, each in its degree, we need no longer concern ourselves upon the question of “God in the Constitution,” for He will be there—pervading, vitalizing, inspiring and giving force and direction to every part, organ and atom, as truly as in any other divinely constituted system whatsoever. And then the political system will be truly as one grand man and that man will be a **TEMPLE OF THE LIVING GOD.**

In sketching these seven grand Interests of the Body Politic as naturally the *centralizing points* for the accretion of its form, we have given the basic outlines of its *Anatomy and Physiology*; but for a more perfect description of the details of its ideal structure and operations we must refer the reader to the six or seven chapters next ensuing.

CHAPTER XXI.

CLASSIFICATION OF ORGANIZABLE AND CORRELATIVE GUILDS.

Working forces of these several departments; These almost self-defined; Enumerated in serial order; Their offices; Progress and interchangeability of positions—Each in the position for which nature fits him.

THE seven great leading INTERESTS of the Political and Social structure having thus been outlined in the natural order, the corresponding classes of the population, or guilds as they may be called, on whom dependence must be placed to furnish the working forces of these several departments, stand almost self-defined. These, of course are: 1, *Primary laborers*. 2, *Mechanics and Manufacturers*. 3, *Distributors*. 4, *Capitalists and Financiers*, or holders and circulators of wealth, especially in the form of money. 5, *Improvers and Refiners*, including *Educators* and all who are devoted to the æsthetic arts, of whatever kind. 6, *Philosophers* or men of tried, proved and acknowledged practical and philanthropic Wisdom. 7, *Men of spiritual gifts and culture*, victors over temptation, who are capable of standing in the gap between this world and the spiritual world, and acting as spiritual guides and advisers to others and as physicians both of soul and body.

If it should be noticed that we uniformly use the word “*men*” in speaking of these several classes, we will explain by saying, that we use it not in the sense of the Latin “*vir*,” which means exclusively a *male*, but in the sense of “*homo*,” which means a

human being, applying to either sex. And we furthermore distinctly assert the natural rights of the female half of the human race as in all respects equally binding and inviolable with those of the male half, whatever distinction *nature* may have made as to the adaptabilities of the two, to particular classes of employment.

The only farther remarks deemed necessary in definition of the relative positions and offices of these several distinct classes are briefly the following: By the first, second, third and fourth classes here mentioned we do not mean the identical classes mentioned in the same numerical order in the analysis given in the last chapter but one. It would, however, be possible, if not easy, under the social system and methods now proposed, that the indolent devotees to the natural wants, passions and propensities of the passing moment, which constitute the first class, instead of being left to prey upon society or supported in prisons as at present, should be utilized, either persuasively or compulsorily, in the employments of the first class of the present series, supposing the same to be organized in its natural position in the scale. And so it would be possible that the pugnacious and disorderly clanship of the second class of *that* series, should be restrained from lawless manifestations and its forces preserved and directed to useful ends, in the *second* of *this*. And so of the domineering self-will of the third; and the listless dead-level democracy of the *fourth* of that series—all may be organized, put in their proper places, and utilized in the natural orders set forth in the present series.

Of the first class mentioned in the present series—namely, the *Primary Laborers*, as related to the interests of *Raw Material*, it may, moreover, be said, that they are not necessarily confined in their working industries, to the forests as lumbermen; to the mines and quarries as delvers; to the waters

as fishermen; or to the fields as tillers of the soil; but they may be employed as helpers of mechanics and manufacturers; as herdsmen, hostlers, drivers, sailors, waiters, messengers, etc. The *second*, *third*, fourth and *fifth* classes are by implication sufficiently defined as instrumentalities of the corresponding interests mentioned in the last chapter, namely the mechanical and manufacturing, the distributing, the financial, and the educational and æsthetic interests.

Of the *sixth* class—the philanthropic *philosopher* class—and its indispensable functions in the Body Politic, there is, as yet, no adequate popular comprehension or appreciation, especially among a people each one of whom is so much inclined to erect himself into a philosopher for all his own personal purposes. This class, however, whether always distinctly identifiable or not, really consists of those who impersonate the highest wisdom and patriotism that has been developed in the particular nation to which they belong; and it usually rests with this class to make its benign influence felt solely by the moral and convincing power which it exerts over the minds of others. The instincts of nations, however, have always more or less clearly recognized its existence—just as the instincts of children always recognize their true parents—and it has been designated by various titles, such as the “elders of the people,” the “magi,” the “presbuteroi,” the “patricians,” etc. In times of great apprehension for the public safety, this class, always comparatively few in numbers, will be sought out, and their counsels will have great weight,—unless, indeed, the prevailing political and social corruptions are such as to close the public conscience to all wise counsels.

It should be added, however, that no one can properly be considered a wise philosopher, or a safe counsellor of the people, especially in that future to which we are tending, who,

in addition to a sincere love of mankind, has not some clear comprehension of the system and laws of nature, and the correspondences of degrees and series which run universally through the various planes of existence. This species of knowledge, heretofore lying beyond the sphere of the comprehension of the most intelligent, but of which the key is now found, will hereafter be more and more cultivated and its proficient students will be acknowledged as the wisest and safest guides in all matters of political and social government.

In designating the *seventh* class as those who most fittingly represent the common instinct of mankind of an overruling power, and our responsibility to the same, of the connection of this world with an unseen world beyond, we have no necessary reference to the clergy of any of the existing religious denominations. Nor would we have any of these *excluded* from this office who may *prove themselves qualified* for its duties. It is no recommendation to men or women for this position, that they belong conventionally to some sacerdotal order, or that they are Catholics, Episcopalian, Presbyterians, Methodists or Universalists. Nor should an attachment to either of these, or any other, religious order necessarily exclude them, but all will depend upon the question, What are their God-given qualifications and personal acquirements? For these are the prophets and prophetesses of human society whom *God* ordains, and not men or sects. They have existed among all nations, often silently, secretly and unknown to the worldly wise, and yet they have been and are the depositories and disseminators of that popular consciousness and belief of an all pervading, invisible and governing power which the more sensual minds of the world are so ready to decry as "superstition," such, indeed, it may be when it is perverted by ignorance, demon-craft and popular folly; and yet so important is the *veritable*

reality of this matter, that a wise man of old has said, "Where there is no vision, the people perish."* As the nature of the supernal "gifts" sometimes unquestionably exercised by this class becomes more scientifically and philosophically understood, thus guarding the power against becoming the source of superstition, or being made the engine of selfish priestly rule, it will, by general consent, be exalted to the position which it naturally holds in the moral government of the world, and will form the scientific *nexus* between earth and heaven and between the human and Divine. But until it shall have become better developed and more clearly and scientifically defined than it now is, it will have to be left to its own course of natural development, gaining followers where it may; and even "false prophets" will have to be tolerated until they are tried and found wanting.

It is not the intention to convey the thought, that these different classes in co-operative society are fenced off from each other by such unyielding walls and boundary lines as to prevent all interfusion and transference of stations. On the contrary, the humblest delver with the spade and pick axe, has something of the mechanic, something of the merchant, something of the financier, something of the artist, philosopher and prophet in him, though such may not yet have attained, and indeed may never attain, to any *relatively* conspicuous degree of development. The way is open however, and should always be held open, for ascent to the higher degrees, according to natural talent, ambition and industry. The laborer of this year may, by skill, prudence and industry become the capitalist of the next, and the penniless and ignorant youth who dwells in the rural hut, may, in maturer years, occupy the palace or be seated in the halls of

*Prov. XXIX. 18.

legislation—provided his endowments and pursuits shall have furnished the conditions of such an ascent. Each person occupies, or should occupy, the position for which the most strongly developed powers of his nature fit him, the other faculties and powers common to humanity, being, in his case, and for the time being, tributary to these.

On this ground, as well as on higher grounds, there is an intercommunicability of interests, sympathies, hopes, aspirations, pains and pleasures between all states and conditions of our Common Humanity, and also an interdependence of the different parts of the grand whole, which will be still more fully illustrated in what follows.

CHAPTER XXII.

THIS SYSTEM TESTED AND CONFIRMED BY FARTHER HARMONIOUS CORRELATIONS, AND CORRESPONDENCES IN NATURE AND HISTORY.

Previous classifications all inclusive; Social machinery proved; Additional and special correspondences—With the nutritive system; Mouth and teeth of the Grand Man to be specially cared for; The gross divisions of the anatomy, from feet upward; The political feet to be tenderly cared for—Correspondence with the senses; With the mental faculties; With the animal kingdom beneath man; Absolute harmony of the Series; Mutual necessities of its parts; Many members and one Body, as in the Christian Church; The Community responsible for crime; Crime would soon cease under such an organization.

THE seven great cardinal interests of human society on which all true political and social systems must be built, and the seven corresponding guilds or classes of people who constitute the working instrumentalities of these interests, have thus been clearly outlined and demonstrated in the light of the law of degrees, series, correspondences and complementary relations. And it will be observed that in these serial classifications the scale is complete *as a whole*, and in *all its parts*. There is not even a modification or special aspect of human social interests which is not included under some one or another, or all, of these general titles; and there is not in any nation, or in the whole human race, any normal class of persons outside of the classes mentioned. Imbeciles, lunatics

and persons disabled by deformities or disease are *negations* and congenital adjuncts of all classes, but they are not separate classes of themselves. And when the new and natural system of society now proposed comes into thorough working order, even these will almost wholly disappear. Criminals and incorrigible idlers of whatever grade, are abnormal and have no personal rights in any class, except the negative right to the kindly efforts of all classes to reform them.

The social machinery, with its structural harmonies and working forces here set forth, has already been demonstrated as the *true* one, by its correspondences with a variety of typical sub-systems and autonomies included in the one grand harmonious system of nature. The exemplifications of these analogies and correspondences might be indefinitely multiplied, but with little use, perhaps, except to the profoundest and most scientific minds. There are a few special aspects of the argument in this direction which may, however, be profitably exhibited in addition to the foregoing. One of these consists of a more specific exposition of the organic and physiological functions of the Grand Man in comparison to those of the individual. Thus the *first* class, the Primary Laborers, as related to the Interests of Raw Material, constitutes what may be called the *Mouth* of the Grand Man, with teeth and salivary glands, whereby the materials of the external universe are taken out of the state of nature and carried through their first stage of transformation preparatory to ultimate appropriation. The *second* class, as Mechanics and Manufacturers, and thus *digestors* of the crude materials placed in their hands by the *first* class, constitute the *stomach* of the Grand Man. The *third* class, as Distributers, including carriers, warehousers, merchants, etc., form the *duodenum* and *intestinal* system of the grand man, with its myriads of little doors and by-stations distributed all along

the passage way, whereby it gives out its floating contents. The *fourth* class, consisting of financiers and capitalists or handlers and circulators of wealth, are the mesentery and thoracic ducts, the veins and the right heart cavities of the Grand Man, and as such are its proximate blood-makers and circulators. The *fifth* class—the improvers, educators, refiners and beautifiers—and as such the *aesthetic* class, are the lungs and the left heart cavities and thus the inspirers and aspirers whereby the blood of the Grand Man is properly sanguified and arterialized and sent forth through the system to perform its uses. The *sixth* class, consisting of philosophers and men of philanthropic and practical wisdom, are the proximately organized class, which take up the vital protoplasm of the blood from the arterioles, and build it into the harmoniously correlated tissues and organs of the system. The *seventh*, which is distinctively the psychological and spiritual class, and as such being also the last of the series, it is most intimately related to the octave first, and is to the Grand Man what the universal glandular system is to the individual man, whereby all the digestive, vitalizing, potentializing, generative and regenerative fluids of the system are secreted, the *highest* of which are concerned in the production of the *new* being. It is, therefore, in the supreme sense the organizing, generating and vitalizing class.

As all these forms, processes and metamorphoses, have their *keynote*, and thus take their distinctive characteristics and their tendencies for health or disease, in the *first* stage, represented by the mouth and its organs, it would be well that society as the Grand Man should take primary and special care that its mouth and teeth, represented by the first class, should always be in good order, and especially to remember that a raging toothache or an alveolar abcess throws the whole system out of

harmony, besides interfering with the office of mastication upon which the whole depends for appropriate nourishment.

In another aspect of the subject, the grossest divisions of the anatomical structure present the same social correspondences. 1. The primary workers, contacting as they do immediately with the earth, are the *Feet* of the Grand Man. 2. The skilled workers (Mechanics and Manufacturers) are the *Legs*. 3. The distributers (distributing, as these latter do, the forces of locomotion to the whole body) are the *Thighs*. 4. The *Financiers*, or possessors and circulators of wealth, are the *Abdomen* with its organs and fountains of supplies to the body. 5. The Educational and *Æsthetic* classes (inspirational and aspirational as they are) constitute the *Thorax* and its organs. 6. The *Philosophic* or *Wisdom* class constitute the *Head* and *Brain*. And 7. The Spiritual class, embracing as it does the spiritual principle of all classes, constitutes the living inhabitant that dwells within this whole structure, and for which the whole structure was built.

In this view again it becomes an emphatic monition of wisdom, that the Grand Man should take special and tender care of the *feet*, and keep them warm and dry and thus guard against political colds, coughs, asthmas, neuralgias, rheumatisms, and a great variety of aches, pains and disorders which arise either directly or indirectly from an exposure of these humble and useful organs.

Again, as to the sentient nature of the Grand Man: the first class answers to the sense of Touch or physical feeling; the second to Taste; the third to Sight; the fourth to Hearing; the fifth to Smell; the sixth, in which the nerves of all the other senses converge into the common sensorium, corresponds to the common, the mental or psychic sense; and the seventh class answers to the *spiritual* sense.

Moreover, in respect to the full series of *mental* or *psychic* faculties, in their natural order of sequence: the first class corresponds to *Perception*; the second to Conception; the third to Memory; the fourth to Imagination; the fifth to Reflection; the sixth to Ratioscination; and the seventh to Intuition.

Or, descending one septenary degree in the unitary structure of the Grand System of Nature: the first class corresponds to animals characteristically of a *cellular* structure, beginning with the amoeba and ending with the starfish; the second answers to animals of a tubular structure (*articulata* and *Mollusca* of Cuvier), beginning with the worm and ending with trilobites and lobsters; the third, to animals of a ventral and vertebral structure, fishes (still marine); the fourth to amphibians (born tadpoles, which are fishes, and assuming air-breathing organs, legs and feet afterwards); the fifth, to soarers in the air, embracing flying insects, pterodactyles and birds; the sixth corresponds to mammals, culminating in the merely animal man. The seventh answers to the crowning creation in the spiritual or regenerated man, knowing God and immortality, and holding dominion over the beasts of the field, the fowls of the air and the fishes of the sea, as typified in the various passions and propensities of his own nature.

These correspondences might be pursued to an indefinite extent through other discrete planes of creation; but enough has perhaps been said to show that *the social structure which we have outlined is really the one and only scheme of nature* produced upon the plane of human society. As such, we submit that it is the only true, scientific and philosophical system, hence the only one that can permanently succeed, and indeed the only one for the establishment of which our efforts may be wisely or usefully applied. Society cannot be truly organized except on this scale.

There is one particular feature of this system which should by all means be distinctly noted and thoroughly appreciated, and that is the *absolute harmony* of the whole series of Societary Interests which we have pointed out, and also of the different classes or comprehensive guilds of mankind that are correlated with them, and which furnish their working forces—nay, not only their mere harmony, but their absolute and indispensable usefulness and necessity to each other, and their coördination as vital parts of one greater whole. For how could *any one* of these great Interests of the Body Politic be left out without disaster and even virtual ruin to all the others, and to the whole Body? How, for example, could the mechanic do without the farmer, or the farmer without the mechanic? and how could either of them do without the railroad man, the boatman, the sailor, the storage man, the merchant? How could labor do without capital, or how could capital be created without labor, any more than the blood-making organs could do without materials to make blood, or the blood and its products do without the blood-making organs? And what would the whole system be worth without a refining, beautifying taste, a progressive, kindly aspiration, a directing wisdom and a spiritualizing sentiment? If the system should be injured in one of these parts it would necessarily be injured in all; and if benefited in one, it would be benefited in all.

And this is good Christianity as well as good political science. The great author of Christianity prayed in behalf of his disciples, “That they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us—I in them, and thou in me, that they may be made *perfect in one*.” John XVII. 21-23.

And so the apostle to the Gentiles said: “For as we have

many members in one body, and all members have not the same office, so we, being many, are *one body* in Christ, and every one members one of another." Rom. XII. 4, 5. Again, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee. Nay, much more those members of the body which seem to be more feeble are necessary. * * * That there should be no schism in the body, but that the members should have the same care one for another, *And whether one member suffer, all the members suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.* Now ye are the body of Christ, and members in particular." I Cor. XII.

If it be alleged that these passages relate exclusively to the Christian Church, we reply, that the Christian Church, if it has any validity whatsoever, is a *divine order of society*, and if the author of Christianity is at the same time the author of the universal system of nature, then we may expect to find the indications of the same governing principles and the same methods of working in one as in the other, connecting the two together as unison octaves in the same divine musical composition. And to this it may be added, that Christianity has claims to be considered a perfect divine system *only* as it symbolizes the plans and workings of God in universal nature.

If farther proof were required, that the social structure here hypothetically set forth, is the true one, we have it in the fact that if, in such a structure, one interest, class, or even the humblest individual member should suffer, the whole body would of necessity suffer, more or less; and that if any good

should come to any one part, either great or small, it would be a good to all in some appreciable or inappreciable degree. Furthermore, even the crimes committed in a community entail a responsibility upon the same that is far more grave and serious than has been suspected, for it is the business of the Social Body so to regulate and maintain its moral health, in all its parts, as to exclude, so far as possible, all motives and opportunities for the commission of crime. And so of poverty, idleness, drunkenness, want, prostitution and disease. It is a trite, but true saying, that "an ounce of prevention is worth a pound of cure;" and if the sums that are spent in detecting and punishing crime were *wisely* spent in preventing its commission, life and property would be far more safe; both the moral and economic interests of the community would, from the start, be far better served, and the fountains of moral and social evil would, in the end, be almost, if not entirely dried up.

To the accomplishment of this very desirable result, the social system here hypothetically set forth would, in its spirit and working machinery, be perfectly adapted; and it would be safe to predict that not many years would elapse after its perfect inauguration before every prison and poorhouse in the land would be closed for want of an occupant. And if it should still require the lapse of several generations to eradicate the hereditary taints from the body of humanity, we would have, during that time, instead of *prisons*, simply *hospitals* for the treatment of the morally and intellectually diseased and imbecile.

CHAPTER XXIII.

THE CONSTITUENCY OF THE TRUE POLITICAL GOVERNMENT, AND HOW IT MAY BE ORGANIZED.

Harmony of interests secured; No hope in existing parties; Proposed new basis of Representation—Declaration for the new departure; Sources of Interest Representation, and how available; Proposed new Primary movements; Guilds represented at nominating Conventions; How the machinery would work and with what results; An objection answered; The rights of women; No present change in organic laws needed.

HERE then are the ideal outlines of a Social System which we have no hesitation in submitting as thoroughly scientific, not only in its generals, but in all its essential particulars thus far brought to view. Those who may feel inclined to dispute it will please answer intelligently, and with a broad comprehension of universal principles, the question, Wherein does it conflict with the grand scheme of creation and divine government? Is it not indeed that identical scheme itself correspondentially projected upon the plane of human society? And if so, how is it possible for it to be otherwise than true, practicable and of the highest importance? With so many witnesses to its truth in the heavens above, in the earth beneath, in the systems of the cosmic universe, in the human soul within and the human body without, in the animal, vegetable and mineral kingdoms, and with all its chords and harmonies and symphonies mingling with and forming a part of the universal “music of the spheres,” we commend it to thoughtful readers

without the slightest misgivings, and with perfect confidence in the *final* and universal acceptance of its essential principles whatever may be its immediate fate at the hands of those who are unfamiliar with and who have not the patience or ability to study and comprehend the philosophy on which it is founded. And if it be true, it is most certainly *practicable*. Indeed, all truth is practicable and, except in a *bad* sense, nothing is practicable but truth.

And now that this grandest as well as simplest of sociological truths—so simple indeed, that the wonder is that it has not been apprehended before—has had what is deemed a sufficient exposition for the present; little more remains for the completion of our task, than to indicate the general method by which the new system may be put into practical operation. But before proceeding to give that indication, we most earnestly request the reader to consider once more the teachings of his own common sense, as well as the arguments we have presented, to prove—that in a naturally organized and healthy Body Politic, *conflicts of interest* between the different classes of citizens who form its working machinery, are *utterly impossible*—as much so as conflicts of interests between the different organs, parts and tissues of the well formed and healthy body of an individual man. Conflicts there are, at present, we know full well, and from the long continuance and apparently irreparable nature of these, many superficial minds have come to the conclusion that they are normal and unavoidable, and hence that all theories looking to their ultimate harmonization are utopian and impracticable. But these conflicts all arise from the present horribly diseased condition of our Body Politic, and when this is restored to health, these all will naturally and necessarily disappear.

The idea of perfect harmony between all the great leading

interests, being pre-established as a necessary characteristic of a true social system, we must ask the candid reader to dismiss all vain delusions that may have heretofore possessed his mind concerning any possible sources of hope for this harmony of interests and for the health of the nation as contained in the principles or workings of either of the two great political parties now existing. We repeat what has been elsewhere submitted in another form: That whatever uses these parties may have subserved during their earlier years, when each one was animated by *a great idea and purpose*, the mission of each one of them has now for several years been practically fulfilled to the very end. Hence, for all great national purposes they are both practically *dead*, and the only care that honest and patriotic citizens can legitimately exercise towards them, is to see that their putrefying carcasses shall be speedily buried. Flee from them, O fellow citizens—flee from them as Lot fled from Sodom; and be sure that ye look not backwards lest ye be turned into pillars of salt.

PROPOSED NEW BASIS OF REPRESENTATION.

But for these old, worn out, and mischief-working political methods, what do the system and laws of nature propose as a substitute? Reader, in view of the principles we have discussed and we think established beyond reasonable doubt, please ask *yourself* this question, and see if your own reason and intuition do not return an answer which, in the main, will be correct. “The word is nigh thee, in thy mouth and in thy heart,” and it only needs to be given voice in order to be accepted by all minds healthily constituted and properly enlightened. And the voice of reason and the dictates of a common Law that runs through all nature plainly conspire in

urging the following *Declaration* as the true and proper point of the *New Departure*; viz.:

IN THE CONSTITUENCY AND GOVERNMENT OF THE BODY POLITIC, ALL THE GREAT COMPREHENSIVE AND VITAL INTERESTS OF THAT BODY SHOULD BE FULLY REPRESENTED; AND SUCH SHOULD CONSTITUTE THE ONLY BASIS OF REPRESENTATION.

Of course the several classes of citizens heretofore defined as specially allied, each to some one or other of these specific interests, should be considered as the authoritative sources and constituents of this representation.

But if, without even a word of argument being necessary, this may be taken as the self-evidently *natural* and hence only *true* basis of representation, how *false* is that which has come to be recognized in the old System! In that the prejudices, brutish passions and purchased votes of the insensate mob; the partisan claims and rivalries of barbarian rings, clans and cliques; the ambitious aspirations of cunning and selfish demagogues, and the interests, real or fancied, of different territorial districts and sections without regard, or in opposition, to the interests of others—form the chief sources of representation in our legislative, judiciary and executive departments;—whereas it is evident that not one of these can enter, as such, into the constituency of the government except as an element of conflict and disturbance, and thus of disease and demoralization to the whole body. But on the other hand, if the government be constituted as now proposed, its workings must of necessity in the main be *equal and just*; and even such imperfections as from a lack of practical wisdom may, at any time be temporarily manifest in its operations, will be endued with a power of certain and effectual self-correction which experience will quickly develop.

SOURCES OF REPRESENTATION AND HOW AVAILABLE?

How, then, shall these several sources of Interest-Representation be made practically available as harmonious parts of the new political machine and called together into the common work of constructing the new and better order of things? In view of preceding expositions, this question, too, is so simple as to almost answer itself. Plainly something like the following is the plan that should be pursued, subject, of course, to correction by experience and a constantly growing wisdom, as all other modes of proceeding should be.

PROPOSED NEW PRIMARY MOVEMENTS IN POLITICS.

Let each of the seven correlative guilds heretofore defined, as allied respectively to the seven great Interests of the Body Politic, *organize* itself—whenever and wherever practicable, and always *so far as practicable*—as a *coördinate and coëqual part of the great Body*. The object of such organization, when brought to a state of ultimate *perfection*, should be twofold—First, to provide representatives who shall have an *equal* share with representatives of other interests in the constituency of the municipal, township, county, state and general governments; and secondly, so soon as it may become practicable to establish a *quasi* autonomy or self-government of its own members, subordinate to the ordinances and laws made by the higher degrees of government and to the constitution and laws of the national government as the highest.

Experience has shown that the value of a vote at any election is determined almost wholly by the fiat of a caucus or primary election and nominating convention previously holden, whereby candidates are specially selected from the great promiscuous mass upon whom the votes of the people may be concentrated. The selfish, disorderly, fraudulent and violent

manner in which these candidates are, under the old system, often placed before the people, has been shown, in a previous chapter, to be the chief source of our political corruptions, and of the incapacity, venality, selfish partisanship and general prostitution of our law-making bodies and our judicial and executive officers. And besides all this, even the exceptionally honest and capable public officers that are sometimes elected, are powerless to serve, except in most chaotic and indefinite ways, any of those great vital *Interests* of the body politic which it is the sole duty of public officers to serve.

HOW THE NEW MACHINERY WOULD WORK.

All these evils and deficiencies would be corrected in the most effective possible manner, by the easy, harmonious and certain operation of the primary political machinery now proposed. The natural manner of its working would be substantially as follows: whenever a public officer is to be elected having duties to perform in which the general interests of the Body Politic is involved, let each one of these several organizations, based respectively upon the several great interests of the Body Politic, appoint in such manner as they may choose, a number of delegates equal to that appointed by each of the others; and send them properly accredited to the common nomination convention to designate suitable candidates for the suffrages of the people at the general election.

The consequence would be that the Primary Industrial classes as related to the interest of raw material, would delegate only their best and wisest men. The Fabricators, including mechanics, machinists, and manufacturers, would send forth only *their* best men. And so of the Distributors, including railroad men, shippers and carriers of all kinds, with warehousers, merchants and traders; and so of the classes centering

in every other interest—each for its own credit, and for the best representation of its own specific interest, would send forth only its best men. And what would we have then as the sum of these delegations? A nominating convention composed, not of unscrupulous political tricksters and their venal and subservient tools, but of the *best and wisest of men*, embracing in their several specialties all classes of real and substantial interests of mankind, to conserve and promote which, as we have seen, is the only legitimate object of human government. And perceiving the unity of these combined interests as concentering in the best good of every individual man, woman and child in the community, they would select as their nominee for the public office to be filled—not a specialist, not a vender of official influence and patronage; not a third or fourth rate man in point of morality, intelligence and patriotism, as is now often the case—but they would select one who in their judgment is the wisest, the fittest and the best to serve *all interests in harmony*. And then an election to a public office, and even an appointment as a delegate to a nominating convention, would be an honor, not to be raffled for, or snatched by fraud and violence, but to be *worked for* and *deserved* as the only condition of its being obtained.

A nomination to an office under these conditions would almost necessarily be equivalent to an election; but the proposition to erect this “Nominating Convention” at once into an Electoral College, would be premature and should be left altogether to the suggestions of mature experience.

AN OBJECTION ANSWERED.

Owing to the obscurity with which novelty sometimes invests an otherwise exceedingly plain proposition, we

will perhaps be confronted with the objection, that the organization of the primary political machinery here proposed would be difficult inasmuch as some of the classes of citizens operating in certain of their different interests are subdivided into diverse and dissimilar branches having apparently only a remote connection with each other, while some useful members of the Body Politic are not distinctively identified with either one of these interests more than with another; and that the two highest interests—Philosophy and Spirituality—have as yet no well defined and universally recognized representatives in any class. But no difficulties can arise from these or any other branches of the general problem, which experience and the exercise of a little common sense may not speedily and easily overcome. It should be particularly noted, that in a system like the one proposed, where the interest of each person and class is involved in, and dependent upon, the interest of every other person and class, *there would be no reasonable ground for jealousy or distrust on the part of one class towards any other*, and the effort of each would naturally be to promote all interests as the best means of securing specifically its own. Therefore the intelligent desire of each and all would be that each of these interests should be represented in the *wisest and best possible manner*, not only in the convention, but in the government and all its branches; and for this one object they would all work in harmony.

These considerations greatly aid in the solution of the difficulties suggested; and the objections urged may be farther met in this wise: First, The class engaged in the production of Raw Material, for example, is in some large sections of the country almost exclusively composed of farmers. In such cases the constituency of the first branch of the nominating convention may be made up almost wholly from that source,

allowing a voice in the appointment of their delegates to such miscellaneous primary laborers as may be found mixed with the population. In sections where a considerable number of the population are working in the coal fields, or mines of metal, or quarries of slate and building stones, or in cutting and hauling lumber, or in fishing, these with the farmers of the same district organized in their several specialties of the one general interest of Raw Production, might meet, either "*en masse*" or by delegates in a sub-convention to appoint common delegates to the *higher* convention. And the same course might be pursued by the various specialties of the mechanical and manufacturing pursuits; and so of the special branches of every other general class.

Again, there are persons whose employments seem to be *connective* and auxiliary to some two or more of these several interests and classes, and not distinctly allied to one more than to another, as for example, the helpers of mechanics; the employees of the railroad companies, as engineers, conductors, brakemen and flagmen; the clerks and book-keepers in merchantile and manufacturing establishments, etc. In an electoral system based on the theory of the highest good of each and all; these should be allowed to register themselves with this or that particular interest or class as they may choose.

Publishers, editors and others engaged in literary pursuits; scientists, civil engineers, lawyers and physicians; as the auxiliaries of *all* interests, should be allowed to give in their suffrages with the first, second, third, fourth or fifth class as they may choose, or with the sixth or seventh according to their conceded qualifications.

But then, there are many districts which do not afford, at least in anything like equal proportions of population, the *variety* of guilds from which a perfect representation of all interests may

be derived. What is to be done in such cases? Manifestly it would be unwise and far worse than futile for the guild that is in the majority to attempt to use the force of their preponderant numbers for their own exclusive benefit, leaving allied interests uncared for, between which and themselves there is a mutual dependence for exchange of benefits. For were it not for the existence of classes who, for example, are *not* farmers, to consume the products of the farms, and to furnish the farmers in return, with needed commodities which the latter themselves cannot produce, a large portion of these very farmers would soon be compelled to turn mechanics, manufacturers, railroad men, etc. Besides, large farming districts, remote from the principal existing markets, as those of Illinois, Iowa, Minnesota, Kansas, etc., are deeply interested in attracting a large manufacturing population to their midst, for the sake of the more advantageous exchange of mutual productions than can be carried on under the necessary expenses of transportation to more distant localities, as at present.

The same remarks equally apply to any and every other preponderant sectional interest; as to the manufacturing cities of Lowell and Lawrence, for instance, and thus it becomes manifest from this as from *all* other points of view that every sectional or otherwise distinctive class of people tributary by its industry, talent or otherwise to the general interests of the Body Politic, is bound by a wise regard for its *own* welfare, to foster and encourage *every other* natural interest besides that to which it is specifically allied, and to see that *every* interest is duly and wisely represented in all branches of the government, except, perhaps, the mere *local* government which belongs to their own specialty. For of course, if a township composed exclusively of farmers, or a ward of a city composed wholly of manufacturers, should desire to elect a constable, or justice of

the peace, or any other merely local officer, there would be no absolute need for any complex basis of interest-representation.

Still, it most probably, not to say certainly, will happen, especially in the *earlier stages* of the effort to put this plan into practice, that conventions to nominate officers of the state and national governments, will be without accredited delegates to represent some *one* or more of the several interests of the Body Politic. The deficiencies that will be most likely to occur will be in the representation of the *sixth* and *seventh* interest—that of the *University*, the *Philosophy* or practical *Wisdom*, and that of *Spirituality*. In all such cases and whatever be the lack in the circle of representatives, the *Convention itself should fill the vacancy by inviting universally honored citizens to seats*, or in such other ways as it may deem proper, so that *all interests* may be represented as harmoniously and fully as possible, before proceeding to its main deliberations, and so that the *best men* only may be selected as candidates for offices in which all interests are to be served in harmony.

Indeed, a convention even *self-constituted* on these principles, if composed of persons distinguished for intelligence, public spirit and substantial moral worth, would, in general, have far greater weight in the minds of the more intelligent and worthy classes of voters, than the *fiats* of the existing corrupt and fraudulent primaries, which are generally pre-determined by the secret caucuses of political tricksters who practically own the "machine," and know how to run it. But no convention need be *self-constituted* except, perhaps, in some cases by way of *initiating* the proposed movement, or except in cases of an utter apathy in the minds of the masses of the people of any particular section, in reference to the great interests that are to be served.

THE RIGHTS OF WOMEN.

During many years the question of "Woman's Rights" and "Woman Suffrage" has been extensively agitated. While we have always admitted that woman has rights which are in all respects equally inviolable with the rights of man, and that among these rights is the right to be represented in a government which taxes her, and claims her obedience to its laws; yet we have never taken part in the agitation for woman's suffrage under the political machinery now existing. Our reasons for this have been several: 1. We are compelled to regard the ballot as now used, as failing to express the better and more intelligent will of the people, and thus, in a great degree, as a sham and delusion, and as such worth but little even to the male voter, to say nothing of the female. 2. The disorderly scenes often witnessed and the profane and obscene language often heard at the polls on election day, especially in our large cities, would prevent every *decent* woman from appearing there to deposit her ballot, while the ignorant tools of party selfishness, and the drunken harlots who would have votes to sell would pollute the ballot box with their contributions to the success always of the *worst* party with the *worst* principles; and woman's suffrage would only serve to increase woman's suffering. And so if woman is now disfranchised, we attribute that disfranchisement to the very nature of the system now in vogue more than to any other cause.

But under the electoral system now proposed, all these difficulties would be avoided, and the intelligence and moral worth of genuine womanhood could make itself heard and felt, and "woman's rights" could easily be established on the same footing with the rights of man. It would be premature to discuss at present the specific methods by which this just and

desirable end could be accomplished in a manner perfectly orderly, and to the satisfaction of all parties. Side issues, in which conflicting prejudices might be unnecessarily enlisted, should not be allowed to embarrass the discussion of our *main* plan, which, being put into operation, all ulterior and merely incidental questions would speedily find their true solution.

These seemingly self-evident teachings of nature, reason and plain practical common sense, form the essence of all we have to propose for the *initial steps* of the political and social changes which the times demand. We propose no high handed measures of revolutionary violence. Our plan is one of peace—simply contemplating a new and natural system of **PRIMARY MOVEMENTS IN POLITICS**—a *first step*, which, if properly taken, will naturally lead to all the ulterior reforms that are desirable. The general structure of the government may remain the same as at present. Not a single change need be made in the national constitution or in the constitutions of any of the states, at least until experience shall hereafter teach that certain modifications would be wise.

What think ye, then, of our suggestions, O Americans? What have you to say to them, O nations of the earth? What response hast thou to make to them, O great bleeding, crushed Heart of Humanity? Great God with all thine angels, look down from heaven and judge, and correct all errors, and confirm all truths, and enlighten all minds, and chasten all hearts, and make all things new in government, in society, in church; for **TRULY THE END OF ALL THINGS IS NIGH, EVEN AT THE DOOR!**

CHAPTER XXIV.

BRIEF REVIEW OF THE PRESENT POLITICAL SITUATION AND THE TERRIBLE WARNINGS IT CONTAINS.

Disorders enumerated; Present institutions powerless to correct them; Two pictures of the future; No time to be lost.

ONCE more, men and brethren, let us bring before us in a cursory review the grave and serious features of the present situation. Our nation without a single definite idea to lift its aspirations or direct its aims; our government in the hands of two alternately predominating parties, neither of which has any fixed aims which rise above party victory and the spoils of office; our primary movements in politics, defying the natural laws of human society, and ignoring the great fundamental and reciprocating interests which constitute the foundation stones of every true political structure; our nominating machinery, falsely constructed at best, hopelessly in the hands of those who use it for corrupt and selfish purposes; the elective franchise entangled in such a maze of delusions, frauds and embarrassments as often renders it utterly incompetent to express even in the most vital cases the best will of the people; our law-making bodies composed, for the most part, of third and fourth rate men who use their position and power for their own personal aggrandizement and profit, and who make laws for those who will pay them their price; even the high and dignified office of President of the United States only saved

from being purchased for money by the illegibility of a few words in a cipher despatch, and by a delay of the explanation for a few hours, and thus until too late for the consummation of the crime; the very form of Republican government in several of the Southern States at the time of this writing crouching before the muzzle of the shot gun and overwhelmed by fraudulent votes with which the ballot boxes are stuffed well nigh to bursting; a social system in which each interest practically, in a great degree, ignores all the others, and in which the two great material interests of Capital and Labor are thrown into a conflict as unnatural and as disastrous to the whole system as would be a war between the digestive organs and the heart and lungs in the human body. Peculation, embezzlements, defalcations and constructive frauds in business, sap the foundations of public confidence, block the wheels of industry, stagnate the channels of commerce and trade and prepare a soil in which the seeds of vice and crime germinate with rank fecundity. The whole head is sick and the heart faint and the whole body is covered with wounds and bruises and putrefying sores.

For all this there is no adequate source of health—no efficient power of recuperation—in any of our existing institutions. Political parties, besides being destitute of any elements of self-reform and powerless for substantial good to the nation, are ever willing to compromise with the vicious and disorderly classes for the sake of their votes. Local political reform associations can effect nothing beyond occasionally the election of their candidate for a ward or township office.

Charitable institutions and churches can do nothing beyond *mitigating* the prevailing evils, and applying anodynes to the woes and agonies of humanity. Not one solitary ray of hope for the “healing of the nations” comes forth from any of these

existing institutions considered by themselves, but from year to year and from decade to decade, the evils they were intended to obviate appear to be growing worse and worse. Verily we cannot go on much longer in this direction before arriving at the *End*; and so terrible would that end be that we fain would draw a veil over the vision that comes before our eyes.

Let it be distinctly noted that our complaint is not against the people *as such*, and aside from the *institutions* by which their actions are guided and controlled. At the worst view the standard of personal morality and intelligence among individuals is as high as it ever was, and farther than this, it may be truly affirmed that there never were so many just, generous, intelligent and noble-minded men and women as at present. These are found among all classes, from the honest toiler who depends upon his daily pittance for his daily bread, to those in the so-called highest walks of life. They are found among the hard-handed farmers and workers in the Primary Department; among the mechanical and manufacturing population of all grades; among railroad men and shippers and merchants; among capitalists and financiers; among men of letters, and public teachers and artists; among scientists, political economists and philosophers, and among the yet few but increasingly numerous sunlit minds in the clerical, religious and inspirational classes who stand as the seers and prophets of the age. All these persons perceive and deeply deplore the existing evils and would gladly correct them if they knew how, and had the power. But they have no intelligent conception of a *common object* to be aimed at, no agreement upon any plan of co-operation, and no organized and working machinery by which they could make their power felt. They are before the ideas and institutions which the past has entailed upon the present and yet many of them have not quite caught the idea that

changes in our plans and institutions are necessary to other reforms. Thus they are constantly striving to put the new wine into old bottles, and they wonder that their well-meant efforts should prove so futile!

It is to this class of honest, patriotic and philanthropic citizens that we make our earnest appeal; and we tell them again that it is utterly vain to expect the accomplishment of such reforms as are now imperiously demanded by the *old methods* of using the ballot box. For even though every demagogue and politician could be persuaded to abstain from frauds and dishonest tricks and every voter could be turned into an honest, patriotic and intelligent man, the *working of the political machine would still continue to be a failure* until methodically and scientifically constructed on the broad foundation of the whole series of coördinate, correlative and harmonious INTERESTS of the Body Politic, and until representation in the government is based equally upon those *Interests* and upon those alone. This declaration seems so much like a truism that we put it forth in all the force of the language at our command.

We point you then, honest and patriotic fellow citizens, on the one hand to the deep and dark gulf to which the tide of our present methods of political and social action is surely carrying us; and on the other, to those bright visions of the future of our race which have been the enrapturing theme of bards and prophets and seers in every age of the world. On the one side we see the frightful symbols of increasing distrust, depression in business, bankruptcy, riot, destruction of life and property, communism, anarchy, despotism. On the other hand we behold the prospective visions of harmony, justice, order, liberty, fraternity, peace, intelligence, refinement, beauty, and ultimately the whole earth converted into a garden of God. Look on this picture and then on that, and choose ye between them.

If you choose the former you will continue in your eating and drinking, your marrying and giving in marriage, your buying and selling, your mutual frauds, oppressions and injustices, just as the Old World did in the days of Noah; and in that case, may God have mercy upon you and upon my poor country! But if you choose the latter, the holier and more beautiful picture, you will bestir yourselves, for there is no time to be lost.

CHAPTER XXV.

THE NEW NATIONAL IDEA DEFINED, AND THE NEW DECLARATION.

We have found it; NEW DECLARATION; What think ye?—Objections answered; The times demand moral heroes.

IT was shown in a previous chapter that the great IDEA with which our Republic started, has been worked up and actualized, so far as it can be, in the forms of political development: the first part of it—that of National Independence—by the war of 1812-14, and the second part—that of the Equality of mankind before the law—by the emancipation of the slaves and the enactments of the fourteenth and fifteenth amendments of the constitution, following the war of the rebellion in 1861-65. During the discussions with which the chapters immediately following were occupied, we several times posted our notice, “WANTED—A NEW NATIONAL IDEA.”

We have insisted that since our old Idea is worked up, and become inoperative, we need a *new* one, to lift the aspirations, direct the aims and shape the policy of the nation for the future, and to arrest the progress of corruption and decay which have already made such fearful ravages. Rational deduction from the principles elucidated in still later chapters, gives us the elements of the new Idea in such definite form, that we are enabled with some degree of assurance, to say, WE HAVE FOUND IT. And we submit, that if the Old Idea, as

embraced in the Declaration of American Independence, is now bygone and *dead* as a working political force, the *New* one is its risen and expanded spirit, and may with its several component propositions be embodied in a *New Declaration* as follows:

NEW DECLARATION.

We hold these truths to be self-evident;

I. That all persons born within the compass of any truly and naturally organized political society, are by nature and by inalienable right, members, and thus integral parts, of the Body of that society.

II. That as such members, all are entitled to the nourishing care and protection of the Body, and to such aids to support, comfort, development and happiness as they may naturally and justly need, and as the Body, in the exercise of its natural functions, may be able to bestow.

III. That the members, in return, owe loyalty to the constitution of the Body, obedience to its laws, and the contribution of such justly graduated proportions of their substance, powers and efforts as may be necessary to its support, development and improvement.

IV. That all members are equally entitled and equally amenable to the awards of natural and compensative justice, from the Body and from each other, as may be determined by their characters and acts, or by their obedience or disobedience to the laws.

V. That disloyalty to the Body thus naturally organized, and composed of many and diverse members, is disloyalty to one's self and to universal principles; that violence to its laws is violence to one's self and all others; and hence that loyalty

and obedience are the only true grounds of order, liberty and happiness.

VI. That in a Body Politic, constructed on the basis of natural principles and with a view to secure the best interests of all its members, only the best and wisest men should be called to the duty of making and administering its laws, as it is only the best and wisest that correspond to the heart and head.

As all the elements of the ideal organization here projected are *human*, we call it a form of *Humanity* on a large scale; or in other words, a *Grand Man*, of which individual men and the diverse Guilds and Classes of which we have spoken in previous chapters, are the special organs.

Though a Body Politic thus organized will, of course, at its birth, be but an infant, and hence necessarily crude and imperfect, it will never need to be re-formed, reconstructed or revolutionized, but will contain in itself all the elements of eternal progress through successive cycles of change, and will be *immortal*.

A *summarized* expression of this Idea or Ideal, and one which may be useful as a motto of a movement for its embodiment, is contained in the following words: "UNIVERSAL CO-OPERATION FOR THE UNIVERSAL GOOD."

It is believed, now, that our exposition of principles, and the outlines of our proposed plans, are sufficiently clear for ordinary apprehension. We call, therefore, upon the political scientists of the age, and upon men of plain common sense in every grade of life, to think of these things, and with that candor which is suited to the gravity of the subject, to make their own estimate of the value of the philosophy of human society that is set forth in these pages. Look at it, friends, from all points, from within and from without, from generals to particulars and from particulars to generals. Be sure that you

bring your best intelligence to bear upon it, and that you examine it with all the earnestness and thoroughness of minds who prize truth above preconceived opinions and merely human theories, and if you find it deficient in any point, supply from your own mental resources that which is lacking, or substitute the whole with something that is superior. But remember that the Truth, and hence the true order of human society, is that which eternally IS, being involved in the divine constitution of things; and that it needs only to be *discovered*; but that it may not be simulated, or substituted by any mere human contrivance or invention whatsoever. If, however, on thorough examination, the theory here set forth should, in its general features be found to accord with the grand system of nature and the universal principles of divine government—then, fellow citizens, *you cannot afford to reject it.*

But honestly believing under the force of all the analogies and correspondences of nature which we have exhibited, and a thousand more that might be adduced if necessary, that the system we have set forth is the only true one, and the only one which is adequate to meet the exigencies of the age; and the only one the practical application of which can save us from existing evils and far greater ones which threaten; and the only one that can inaugurate the era of universal justice and peace—we invite you, patriots, philanthropists, brothers, in every grade, calling and occupation of life, to rally under this new standard of Reform, whose motto is “*Universal co-operation for the universal good.*” And you, gentle and loving woman, who, no longer the mere slave of man and the instrument of his lust, must now take your stand by his side as his companion and equal—we crave your co-operation, your encouraging smiles, and the counsels of your superior intuitions, in the inauguration and prosecution of a movement in which

your interests will be involved equally with those of the sterner sex. Let the New Idea, then, be sounded forth among your sisters as among your brothers—“*Universal co-operation for the universal good.* And let every person of pure motives and honest aspirations, whether old or young, male or female, lend a helping hand in the inauguration of this new system of political and social harmony, peace and prosperity, in which the highest good of the parts and the whole are made mutually dependent upon each other.

But we are aware that the path before us is not free from obstructions. It is said that “to be forewarned is to be fore-armed;” and it is well that in girding ourselves to the work that is before us, we should expect that the final triumph which will certainly crown our wisely directed and persevering efforts, will almost necessarily be preceded by an obstinate battle with several classes of opposers. Among these classes we may mention the following as the principal:

1. That which in common parlance is called the “Old Fogey” class; meaning the class who never learn and never forget anything; those who run in the ruts worn for them by their predecessors; who have an invincible devotion to the “good old ways” and who insist upon putting the stone into one end of the bag to balance the bushel of wheat in the other, rather than to divide the grain in two equal portions while being carried on the horse’s back to the mill—simply because their fathers and grandfathers of many generations did the same. As the car of reform will have to carry this load of pig lead, we must build it strong, and hitch a strong team before it; for our principles will not permit us to dump the load in the dirt.

2. *Politicians* of the old stripe, who get their living by their skill and cunning in carrying nominations and managing

elections, form another class from which opposition may be expected. Their instincts will teach them plainly, that if the proposed new political machinery should be put into successful operation, their occupation, like that of Othello, will be gone. They will meet the new proposition, first with contemptuous ridicule, then loading it with misrepresentations and false interpretations, they will pronounce it Utopian and impracticable; afterwards, seeing that it is nevertheless likely to receive the respectful attention of large and influential masses of the people, they will suggest this, that and the other modification, professedly to make it more practicable and more acceptable to the people, but really with a view to preserve their own prestige and power. And finally, perceiving that the new plan is meeting with popular favor, and is about to be carried into effect, many of them will experience a sudden conversion and seek to place themselves in the front ranks of its advocates—*only* that they may stand the better chance to be chosen engineers to run the new machine. Beware of their sophistries and cunning wiles, and give them no prominent positions until after a long and satisfactory probation.

3. *Monopolists*, who have acquired wealth by tyrannizing over labor and by purchased legislative franchises. This class, comparatively small in number, yet powerful under the old system by its ability to coerce votes and to purchase legislation, will oppose a change by which their political power would be reduced to the standards of equality and justice; but it simply needs that they should be known and understood in order that obstacles which they might otherwise place in the way of the new movement, may, of themselves, become nugatory and inefficient.

4. *Forestallers, gamblers in stocks, and speculators upon*

the necessities, the weaknesses, the ignorance, crimes and vices of their fellow beings, and those who, disdaining to do anything particularly useful to others, are on the *qui vive* for some fortunate turn of the wheel in this game of chance in the warring interests of society, whereby they may become suddenly rich upon the misfortunes of others. Under the new system proposed, these men would be speedily reduced to the necessity of getting their living by honest and useful means, and for that reason they will oppose the change. It is only necessary that they should be distinctly known, in order that their opposing influence may be, in a great measure, paralyzed.

5. The honestly skeptical and disheartened class, whose objection will be, "Your fine theories look very well on paper and might be useful if they could be carried out; but alas! it would take many generations to work them out, and neither we nor our children will have the benefit of them; and therefore let us make the best of our present condition, eating, drinking and being merry, for to-morrow we die." As a general rule this class would not actively work *against* the inauguration of the newly proposed system, but at first their negative influence will undoubtedly be somewhat chilling and discouraging. We must reason with them, plead with them and by our earnest work show them our firm determination that this new project of reform *shall not fail*; and then we shall have won them.

6. Hostile theorizers, with partial and lop-sided ideas of reform, who think that a Shaker Society or an Oneida community, or some modification of a Fourierite phalanx or some other theoretical form of associative labor which they may have conceived, contains the only germ of salvation to the nations. They will, perhaps, contend that a movement on the vast scale that we have proposed, which aims to carry the

whole nation with it, is too ponderous to be practicable, and that better results would be attainable if some socialistic organization were commenced at some special locality, aiming, perhaps, first to embrace a township, then a county, then a state, and finally the whole nation—thus working, as it were, from some fixed point in the periphery of the wheel towards the center, rather than from the center in all directions towards the circumference. From the failures of many experimental projects of this kind that have been put forth, these well meaning socialistic propagandists have learned some important lessons, but they have failed as yet to learn the *one great lesson*, which is, that no system of human society can ever permanently succeed, or be of lasting benefit to mankind, which is not founded upon universal and eternal principles; for none but such principles can embrace and provide for all human interests in harmony. That partial and local movements of this kind, *if conceived and planned with a due regard to universal principles*, may inure greatly to the benefit of those who engage in them, and even prove important auxiliaries to the final establishment of the universal and divine order of things, we do not deny; and in reference to such *wisely planned* movements the words we have to offer are only those of encouragement.

7. Though the system we have proposed seems to us so absolutely and self-evidently the natural and hence the *true* one, it would be seeming presumption on our part not to leave ample room for the criticisms of honest, candid and intelligent minds who may think they have reason to dissent from our position, and believe that they have something better to propose. Such persons, clear-minded, conscientious and free from a captious spirit, will not seek to misrepresent or give false coloring to any of our positions, but will analyze, synthesize,

weigh and measure, and bring all the resources of *true* science and philosophy to bear upon the solution of the problem in hand, ever governed by the unselfish and supreme desire of blessing mankind with beneficent and practical results. The criticisms, suggestions, assents and dissents, and new propositions of such minds should receive respectful attention and be subjected to honest and candid discussion, with the only object of getting at the exact truth; for it is in this alone and in its practical embodiment in the working order of society, that all should be supremely interested. But just this one caution seems ever necessary: Do not allow any one to deceive you with a theory which, however glittering and plausible it may seem on its surface, is, after all, the *mere invention or contrivance of his own mind*, having no counterpart in nature, for remember that the true theory eternally IS, and must simply be discovered and is not a mere factitious creation of any man.

But if, on the other hand, this book, or any of its philosophizings, should be so fortunate or unfortunate as to meet with showers of unreasoning ridicule, misrepresentation and inconsiderate denunciation from certain quarters, will it not become a serious question whether the authors of such treatment are honest, whether they are safe leaders of human thought, whether they are even models of good manners and whether they are worthy the slightest consideration. But the times demand *heroes* and the true hero will brook the malice, persecution and contempt of the world and even of pandemonium, in pursuit of his honest convictions of right and truth, and duty; and it is to *heroes* and not cowards that we now appeal for the carrying out of whatever of truth and right there may be in the propositions we have set forth for the REFORM OF OUR POLITICAL AND SOCIAL SYSTEM.

CHAPTER XXVI.

How shall we begin the work of reorganization?—Chaos the mother of form—Organizing law of the universe the same everywhere; The egg; All organization has here its representative processes; Stages of embryotic formation traced; Ripened minds of the age constitute the new society ovum; How organic form may be gestated from these; Propaganda and campaign organized; Contrast of new and old platforms; superior dignity and moral force of the New; Success certain at least after a few experimental defeats; Then onward to victory!

SUCH, then, being the fundamental principles and aims which it would seem must constitute our new plan of departure, what should be the *first steps* taken to initiate the reforms proposed? and how can the necessary reorganization be accomplished? We look out upon the dead sea of existing political and social corruption, with all its crude theories and prejudices, and with all its ambitions, interests, passions and lusts, which are surging to and fro in a thousand conflicting currents, and are fain to exclaim, “Alas, how can order be evoked from this mass of chaos? and how can salvation be made to blossom and bear fruit upon this field of blight and decay?” Let not your hearts be troubled. Chaos is not incompatible with plasticity, and disorder may become the mother of form, if only the impregnating principle be of the right quality and sufficiently potent. But let us bear in mind—in this also as in all other cases—that the mere artificial contrivances of man will necessarily be vain; that the true plan is and is not to be fabricated, but simply *discovered*; and that God

alone can save by working in man to will and to do according to His divine laws universally and eternally established, and that the *organizing as well as the governing law of the universe is the same always and everywhere.*

Then let us, for our next thought, consider that this whole New Movement, as indexed by the Divine Laws of Nature, is yet *in ovo*—in the egg—as the nebulated mass of the world, the solar system, the universe, was, correspondentially speaking, once also in the egg; and that the process of gestation, formation and organization in any one complete circle or sub-circle of creation, must necessarily be, as to the *principles* involved, in exact correspondence with that in every other circle and sub-circle. With this thought before us, let us learn our lesson from the changes that occur in the egg while the embryo is in process of formation.

1. The first state of the ripened egg, is that of a homogeneous mass of materials containing, passively, certain inherent *adaptations* to the formation of a new living organism, of the species to which it belongs, but yet having no power of self-development.
2. So soon as the germinative vesicle in the yolk of the egg receives from the male the proliferating energy, it commences a series of divisions and sub-divisions, called by embryologists, “segmentations.” First it is divided into two equal parts; then these parts, assuming each a rounded shape, are in like manner divided, making four in all, and so in like manner these become successively divided into eight, sixteen, thirty-two and sixty-four parts; and finally by still further subdivisions which it is difficult to trace by the microscope the whole mass is resolved into a form of minute and consociated corpuscles.
3. The next process is that of the disconnection of some of

these corpuscles, their conversion into incipient blood and the establishment of currental exchange or *commerce* between the inner and the outer portion of the mass. The corpuscle of the middle layer of the germ, as shown by the microscope, begin to loose at their outer margin, and to move through the interspaces thus formed, and to combine into currents, and those currents to assume particular directions. When these corpuscles move from the center towards the external surface of the germ, the others which become loose in the periphery, begin to move towards the center, where the two currents meet, and by their united forces generate a common current and thus something like a regular circulation. And all this occurs before there is a heart or any regularly formed blood vessels; but for that matter, if we should follow correspondences to bottom principles, we would find that each one of these little bodies (cells) combines in itself the several properties of secretory and excretory gland, blood-corpuscle, heart and ganglion.

4. In the next stage of the incubating process, affinitized particles are aggregated on all sides of the circulating channels, and form the *blood vessels*, the ramifications of which (says Agassiz) are at first constantly changing. But one portion of the central vessel soon becomes enlarged and assumes the form of a simple elongated sack. This sack gradually gathering up and centralizing in itself the previously diffused forces of outwardly and inwardly tending currental circulation sets up a regular succession of expansive and contractile motions, and becomes the first and simplest form of the *heart*.*

5. The next stage of the incubative process is that in which

*See the XVIII. Chapter of the author's volume, "The Macrocosm and Microcosm," entitled "Dualism of Productive Forces or the Systole and Diastole of Nature."

a plexus of nerves, with their ganglia as centers of force, make their appearance and become the first forms of the solar plexus and ganglionic system, from which the involuntary motions and emotions of the perfected system are subsequently governed.

6. The next stage is that which is characterized by the development of a larger ganglion, which becomes the *brain*, with its nervous ramifications, as the sensorium and the source of the function of voluntary motion; in distinction from the ganglionic system and its nerves, which perform merely vegetative and involuntary functions.

7. The next and last stage of gestation is that of *specification*, or that in which the fœtus gradually assumes the form distinctively characteristic of the species to which it belongs, and even the distinctive family features and psychological qualities of its parentage. For up to this late stage of fœtal life, there is nothing to distinguish the embryo of one living being from that of another, or that of the human being from that of the horse or even of the turtle; but this last stage being completed, the embryo is ready to be born into that new and higher life for which all these wonderful processes of ante-natal development were preparatory.

Adjusting the correspondences of this realm of nature's operations to the plane of our present inquiries, the truth reflected seems to stand thus: The *ripened* minds of the age as found in all the naturally segregated walks of life—people who perceive that old cycles of political, social and historical evolutions have had their day, have worked out their mission, and gone dead and that the time for renaissance has come—those who perceive that our nation can no longer confide itself to the guidance of our present hopelessly corrupt and corrupting ideas and methods of constituting the government, without

encountering farther disorders, disgrace, destruction of all interests, and a final and violent revolution which will go *backward* rather than forward;—and who, having freed their minds from all prejudice, are earnestly inquiring, “What shall we do to be saved?”—these constitute the ripened *egg* from which the new system is to be gestated. The *Truth*, demonstrated by the analogies and correspondences of the one and only Grand system of Nature, and coming in contact with their yearning and candidly reasoning minds, is the *prolificating principle* by which the germinating process must be set up. Cogitation and discussion will cause that detachment from the old political associations and conditions and the formation of those individual opinions concerning the proposed *new* which will answer to the *second* condition observed in the egg—that of “segmentation,” so called. The interchange of thought, and the consultations as to what should be done, which will ensue between individuals and small masses, will answer to the *third* stage—that of indefinite currental circulation. The calling of mass meetings and the organization of a regular propaganda will answer to the *fourth* stage, indefinite but mutable blood-vessels, and incipient heart appear. The sympathetic and co-operative interchanges which will then ensue between branch organizations in different localities, will answer to the *fifth* stage of embryonic formation, in which the ganglionic system with its nerves begins distinctly to appear. Finally, in the *sixth* stage, the central and directing *brain*, in the form of a general council or otherwise, will appear; which will preside over the whole organization, counseling and directing its movements in order and harmony, while as a finality the invisible spirit or “Idea” that will pervade and give life and energy to the whole, will cause growth and completeness of the form and declare the species and character of the new creation.

The formation, *ab ovo*, of this new political propaganda being complete, the whole nation will then stand to *it* in the relation of another and more grand *ovum*, to be impregnated in turn by its embodied ideas and principles, and to undergo the series of changes which will bring about the birth of the pure and just political and social system of the future.

Looking for the more minute details of the first steps to be taken to inaugurate the reforms contemplated, we find that large bodies of men directly related to different and specific interests of the Body Politic, are already organized, and might compose efficient parts of the machinery to be employed in the outworking of the proposed reforms, *if* their aspirations could be brought into harmony with the main objects. Among these might be mentioned the Grangers, the Trades Unions, the Brotherhood of Engineers, and besides these, or within them, there are innumerable labor associations devoted to various branches of industry. But unfortunately the purpose and *animus* of these various bodies is, at present, quite different, and even antagonistic, to that of the general movement here proposed.

They are organized for *war of interests*, while *our* motto is "Universal coöperation for the universal good." Each one of them, jealous of all other interests besides its own, is endeavoring—for that is virtually the case—to exalt its own interests by the depression of all others, or by making these subordinate and subservient, instead of coördinate and auxiliary to its own. A heresy so great, so flagrant and so unnatural as this, must of itself totally disqualify any body of men from coöperating with any movement that tends to the organization of all interests in harmony, and to the peace and prosperity of the country. But it is hoped that *some* of these organizations, and finally *all* of them, will be able to see the

truth of this matter, and lend us their efficient aid in a movement so vital to *their* prosperity as well as to that of all others.

For the seeds of the proposed new movement, however, dependence, at present, is to be placed mainly upon the higher, purer and more intelligent minds belonging to *all* classes. Men of honest hearts and pure motives and, fortunately, in a country of common schools like this, men also of intelligence and sound reasoning powers, are to be found in large numbers among every class of the native population. Such minds, whether among the laboring or capitalist class, will accept truth when it is made sufficiently clear to their comprehension; and while heroically defying all sneers and opposition from whatever quarter, they will not hesitate to coöperate with any movement that gives promise of relief from existing disorders, and from the foreboding of future anarchy and desolation. But if any class, organization or clique, whether of laborers or capitalists, should persist in warfare against other legitimate interests than its own, with a view to subordinate the latter to its own exclusive aggrandizement, then that class must be rejected from this movement as not honest, not just, not wise, but sordid, selfish, mean and foolish, and as destined to certain and ignominious failure in the end.

And now, my countrymen, moved by a powerful instinct of self-interest and self-protection; by a parental regard for the interests and happiness of your posterity; by a generous sentiment of patriotism and philanthropy; by a conscience which protests against the domination of injustice and wrong, and by an aspiration for the future peace, prosperity and happiness of our nation and the world—let a *Primary Movement in Politics* be organized as speedily as possible composed of the true and noble minds of all classes, representing all interests that may be spontaneously drawn together upon the basis of the general

principles set forth in preceding pages. And let them enter immediately upon the most vitally important political movement perhaps that ever was proposed. Discuss these truths among yourselves and be sure that you understand them and then spread them far and wide among your fellow beings. Appoint your delegates to primary conventions as best you may, being sure that all the seven great leading interests of the Body Politic that have been named, are equally represented;* and hold your conventions, and put your candidates for office before the people, and inaugurate your political campaigns, and put competent expounders of your principles on the rostrum, and as soon as possible in the editorial chair; and you will find that *from the start* you will be able to appeal to the convictions of the people with a moral and intellectual power which *nothing can withstand*. How deserving of all honor will be the dignified convention, composed of delegates from all the leading *organs* of the Body Politic, to select candidates for office to represent the interests of all in harmony! And how honorably will it contrast with the old time ballot-box stuffing primaries, with their juggling tricks, and drunken brawls, and third and fourth rate men for nominees to office! And when, as the electoral campaign is in progress, an honest and intelligent citizen takes up a newspaper and reads the *platform* of either one of the old parties and feels that behind its fair promises which are *not* seriously *intended* to be performed stands its deeper *animus* expressed in the unwritten words, "*Victory and Spoils*," and then when in another column, he reads the "*New Declaration*" and the motto "*Universal Coöperation for universal good*," with the best men, selected by agreement of all, and when he is told that these are the principles of the New Movement,

*See Chapter XXXII.

and reflects upon, then contrasts with the principles of the old parties—how long will it take him to decide which set of principles is entitled to the support of his vote?

And then again, as to the contrast of the speeches heard from the several rostrums: From those of the old parties will, of course, be heard the usual misrepresentation, vituperation and appeals to the passions and prejudices of the thoughtless multitude; while from that of the new, will be heard plain, dignified discourses upon the principles of political and social science, the popular understanding of which is alone necessary to ensure the success of the New Movement. How could a movement in such favorable contrast with the old parties and challenging from the outset the respect of every thinker and honest man, fail to grow rapidly in the favor of the people? At first it would, perhaps, have to take the seeming form of a party and would suffer a few defeats; but if properly conducted no power on earth could prevent it from growing from year to year—simply because it would have the unreserved sanction of social science, of true philosophy, of common sense and of the laws of nature. Resistance to it would, from the first, be in feeble undertones and would take mostly the form of misrepresentation, which could easily be corrected; and hardy indeed would be a devotee of the old *régime* who, understanding the new plan, could look an honest man in the face and say it is not the better of the two.

Fellow Americans, consider deeply, even if you do not decide to follow the advice of one who has personally witnessed the grand developments of this nation during the last fifty years and more; who in his own quiet way and obscure retirement has thought much, experienced much, reasoned much concerning the philosophy of nature and of human institutions; who has an abundance of aid from sources outside of, and

above himself; who has learned to love his country as the highest object of his earthly loves, and who has now arrived at a period of life which places him beyond all ambitious motives except the ambition to deserve a kindly remembrance after he shall have departed hence. That advice is, that you arouse from your lethargy and prepare for a change which *must* shortly come—peaceably if you are wise, but with terrible force of destruction if you continue to slumber heedlessly on. Even as we write* the clank of arms is heard in the secret drill rooms of communists and other associations of malcontents in several of our principal cities. The newspaper press counsels vigilance on the part of the authorities, increase of police force and military readiness to put down with crushing blows the first outburst of riot and insurrection. This was done in July, 1877, but only after the destruction of many millions of property and the derangement of the business of the country for many months. The suppression of such an insurrection might and in the end, surely would be, accomplished again, but with the superior organization and greater perfection of the plans of the malcontents at this day only after a sacrifice of a far greater number of lives. And after all, the evil would not then be cured, as its *cause* would not have been reached. And that same cause will remain to afflict *all* classes of society until it is effectually removed in the *harmonization* of the interests of all the organic parts of the Body Politic. In what other way can such harmonization be accomplished so effectually as by admitting *all* interests as such to equal representation in the government? We tell you, again, with the overwhelming authority of *your own* common sense dictations, that the old method of political action is *utterly powerless* to bring about such harmonization, and that, for many other reasons

*May, 1878.

which we have mentioned, it can no longer be continued in practice without danger of great and increasing disorders.

Then cut loose from the old method at once, unhesitatingly and forever; lean not upon that broken reed or it will pierce you. If you can find a better plan for a new movement—one that is more natural, more rational, more just—than the one we have proposed, embrace it we beseech you. But if the plan here submitted meets the exigencies of the times, and covers in a general way, all conceivable grounds of human interest and welfare, and gives opportunity for the intelligence of the people to provide for all these in harmony, then be up and doing. Think, reason, familiarize yourselves with its principles and teach them to others by conversation, by lectures, and through the press. Organize your associations; call your conventions of delegates; put your candidates in the field and work your way steadily and heroically through a few instructive and experimental defeats; and we promise you that not many years of faithful effort will elapse before you will see the walls of the old Babylon of political confusion lying prostrate in the dust, and the new temple of reform will stand forth in all its symmetry, from whose sunlit dome will float in triumph the flag of the New Era of universal justice, peace and good will among men. **FAILURE IS IMPOSSIBLE, FOR IT IS THE WILL OF GOD.**

NOTE—About the time this was written, the *Greenback Party*, so called, was being organized; but they are not, thank God, meeting with the success which they seemingly anticipated. Their object is to flood the country with irredeemable and depreciated currency, and with this comparatively worthless stuff to pay the government debt. Concerning this I have only to remark, That a dishonest nation does not deserve to live; and a man who votes to make the nation dishonest, must first be dishonest himself.

CHAPTER XXVII.

WHAT MAY BE AND WILL BE DONE UNDER THE NEW POLITICAL ORGANIZATION.

Farther characteristics of a Government thus organized; Farther action will suggest itself; What legislation *may* do; True laws *are*, and are not *man-made*; Registration by classes; Autonomies and chartered rights; Police surveillance; Boards of statistics; Overstocking and understocking; Financial problems easily solved; Graduated taxation; Study of correspondences; Antagonisms supplanted by sympathies; Religious fraternity; Crime and poverty ceased, and prisons and poorhouses closed—Retrospect of the path of argument; The two paths of the future, and whither leading; The new Age, and fifth stage of civilization; Visions of Glory—Then FORWARD!

“**B**UT,” says some one, “in this *end of the cycle of the world* which you have endeavored to prove is now upon us, and which the imagination of many people has pictured as a cataclysm of fire enveloping the whole terrestrial globe—is *this* all you have to propose for our nation—the mere reorganization of *Primary movements in Politics*, on the basis of the principles you have set forth?”

Not quite all, but we will say nearly all for the present. We hope in future works to be able to say something of universal interest and importance on a still more elevated but closely allied subject. But for the present we have little more to offer. Any thoughtful mind may perceive that in the *Primary movements in Politics* resides the main *cause* of all that is subsequently *developed* in politics, and that as is the fountain, so

necessarily will be the stream that proceeds from it, whether for purity or foulness. We only know (for the word "*know*" seems scarcely too strong when used for a deduction so nearly partaking of the nature of mathematics), that a government constituted upon the model of Nature and her laws as herein suggested, and in which all interests of the Body Politic are equally represented, would necessarily partake, in a greater or less degree according as the Model has been faithfully followed, of the following characteristics:

1. It would be a *pure* government, in which no official corruption could take place without being subject to immediate elimination;
2. It would be an *honest* government, in which frauds on the ballot box would be without motive, and peculations in office would be difficult, and liable to immediate exposure, even in the improbable case of their being attempted;
3. It would be an efficient government, all parts of the machinery of which would work smoothly together for the certain accomplishment of its ends;
4. It would be an *equitable* government—*justice* being equally meted out to all parts and individuals who representatively compose it.
5. It would be a *progressive* government, ever fruitful of co-operative projects for the improvement, elevation, refinement, and beatification of the whole and all its parts;
6. It would be a *scientific, philosophical, and wise*, government, in which the highest wisdom of the highest minds could be brought into full play as the parental guide of all lower degrees.
7. It would be a government which God and His innumerable hosts of angels could look down upon and bless, forevermore.

Moreover, such a system of government would be the *strongest* and at the same time the *freest* that could be conceived; the *strongest* because its parts would everywhere be connected by ties of mutual dependence, supported and steadied by braces and counter braces, and regulated by checks and counter checks; the *freest*, because through its crystalline texture each person could see his way clearly to the particular sphere of life, usefulness and enjoyment best adapted to his powers and inclinations—thus avoiding the restrictions, and disabilities and arbitrary compulsions of circumstances by which almost every one is *now* more or less enslaved. And besides all this, as every orderly individual would contribute to its strength and richness, an injury to the least and lowest of its citizens would speedily be felt in its sensorium or center of wisdom and energy, as an injury to the whole Body, and a living force would be sent out to the part affected, that would be adequate to all necessary repairs.

“But,” says the reader, “have you not some special course of *legislation* to propose for a government constituted on this plan?” None whatever. A government composed of the better and more sublimated elements of all classes, such as will be rendered perfectly available by our plan, may safely be trusted in the hands of the people for *whatever* course of legislation, or line of administrative policy, may spontaneously be determined upon, and with the absolute certainty that whatsoever mistakes may be made in the commencement, will be speedily corrected by experience, and that the wisest possible course of proceeding will soon be found. Nevertheless, to aid the conceptions of the reader as to a few particular things that might, or might not be done, as wisdom might seem to dictate, we will offer the following surmises, based upon the probabilities of the case.

1. On the assemblage of any legislative body constituted in the manner described, the first work would naturally be to appoint its *committees* to take charge of each and all the different *interests* which form the bases of representation. These Committees, radically speaking, would form the main part of the working machinery of the legislative body; and these, in intimate communication with the people, would receive from them suggestions and petitions as to any laws that are desired and needed to operate in the sphere of this or that special or general interest. If the wisdom of the assembled body should decide that the proposed "*laws*" are in accordance with national justice to all parties—in other words, in accordance with the *laws of nature*—they may be enacted, or prescribed for general observance; but under the general conditions here proposed, it would soon be learned that *laws*, in the highest sense, exist only in the deep *arcana* of the nature of things, and that it is the legitimate work of human legislature only to *discover* them, define them, and prescribe them as the common rules of action.

2. It would seem natural, also, that a legislature resting upon *consociated* Interests as the basis of its constituency, would enact a law providing for the registration, in systematic classifications and sub-classifications, of persons associated by occupation or employment, with the different segregated interests and organic parts of the Body Politic, and providing that these registers should be printed for guides to the ascertainment of the numeral working forces to be depended upon for the performance of specific and necessary functions of the Body, so that redundancies of force in some parts, and deficiencies in others, might be self-correcting.

3. Also, whenever a sufficiently large number of persons of any city or populous rural district being engaged in the

same branch of business or in various branches that can be systematized into one; or whenever any sufficiently large joint stock company comprising *all* the coördinate interests of society, *may desire* to organize themselves into an autonomy or self-government for the regulation of their own internal affairs, the Legislature may grant them *chartered rights* for this purpose. And thus they may have their miniature legislative, judiciary and executive departments, and, on a small scale, all governmental appliances to regulate and advance the interests of their own craft or company, and to promote intelligence, peace and happiness among their own members—suing, and, as a Body, liable to be sued, in the civil courts of the state, and of course being in all cases subject to the constitution and laws of the state and general government.

4. The *chaotic* mass of *floating* population that would be registered as having no occupation, and as being without visible support, would be fit subjects for special police surveillance, and in cases of conviction of criminal conduct, they could be utilized in the menial and compulsory service of chartered associations or of the state, and brought under the operation of benevolently imperative laws made for the prevention and cure of crime.

5. Laws might be enacted, also, for the establishment and support of national, state and local Boards of *Statistics*, these boards intercommunicating with each other—by which the annual needs of cities, districts, states, and the country at large, and their sources of supply, might be approximately estimated, and that balance might be preserved between the production and consumption of particular articles of commerce, which is necessary to prevent stringency in the market, on the one hand, and overstocking of particular classes of goods on

the other, and thus to prevent waste of both money and labor.*

Under such a system of regulations, and especially in view of the conclusion established in a previous chapter, that the circulating money of the country is the circulating *blood* of the Body Politic, while the products of the various spheres of Labor are the digestive and *blood-making* accessories—the problem of *finance*, which from time immemorial has been the stumbling block of political economists, would become easy and simple, and the harmony and mutual dependence of Labor and Capital, would be established beyond the possibility of future derangement.

We can conceive how a natural system of *graduated and discriminating taxation* might be made useful in repressing wasteful and hurtful luxuries in modes of living, and ultimately in bringing millions of acres of now unproductive land into the hands of actual settlers and cultivators; but on that subject we reserve our thought for the present, as we are unwilling that these *suggestions*, even though they be *merely* such, should be burthened with propositions that would certainly be met with strong dissent from *any* quarter.

Of course humanity, acting freely through its law-making bodies under such a system of representation, would not neglect any measures tending to expand, ennable, refine and adorn itself and all outer things that act upon itself. Thus education, science, art, literature, philosophy and a high toned rational and spiritual religion, would flourish as they could not flourish under a social system less perfectly constructed and regulated.

* Boards of Statistics having these ends in view do even now exist in some of the states, but their operations are crude and imperfect in comparison to what they *might* be.

We repeat that these are mere *suggestions* as to *some* of the things that *might* be done, and in no sense are they rules prescribed as to what *must* be done by the legislative organ of the people under the proposed new system. We are satisfied to believe that if, on the successful inauguration of this new system, some such a course of legislation as that here suggested be not pursued, some still better and wiser course will, in the light of gradual experience, be decided upon; and in that case our sense of satisfaction will be enhanced.

But aside from all questions of details, it seems morally certain, that the very theory of a government constituted as a whole, of such an assemblage of coördinate and harmonious parts, and bearing as a whole such an admirable relation to each and all of its parts, and in which both the parts and the whole bear such a wonderful relation and correspondence to the whole system of the universe and its parts—cannot fail, by its very spirit and suggestiveness, to encourage the profound study, by the higher minds, of the science and philosophy of universal correspondences in their correlative degrees and series;—and by such study the human mind will attain to its noblest development of Wisdom. From among those acknowledged to be most proficient in the study of this grand science the people would most probably select their rulers. Thus even the object of ambition in the spheres of political life, now so low and selfish, would be to become *wise* and thus truly worthy of the suffrages of the people, as the only way to be elevated to the dignities of office.

And thus, too, all humanity would be elevated by an elevation of the standards of aspiration, honor and respectability. Animosities and jealousies between persons and classes heretofore in *seeming* antagonistic relations, would give place to the sympathies growing out of the knowledge of mutual relations and

dependencies. Religious bigotry and sectarian strife would be supplanted by that better spirit which would grow out of the knowledge of God and His superintending providences as seen in the universal correspondences of His works, and as proving the universal brotherhood of the race under one common and impartial Father. Even criminals would be pitied rather than hated for their unfortunate constitutional propensities and laws would be made more to prevent and cure crime than to punish it by inflictions injurious to the perpetrator. And, as once before said, not more than one generation will pass after our new political and social system shall have been put into full operation before every prison and poor-house in the land will be closed for want of an occupant.

People of America:—Our plan is before you. Our warning and advice will now be clear to those who have the intelligence to comprehend us, and the candor to interpret us aright. Our arguments have been drawn from the laws of nature, from recorded prophecies, from the signs of the times, and from existing political, social and religious necessities that seem imperative. We have shown you that human history is not a mere disorderly jumble of events strung together without law; we have pointed out to you the wonderful footsteps of God as in evenly measured strides. He marches gloriously down the course of time. By cumulative evidence which leaves not one chance of fatal error in a thousand million, we have proved the reality of our newly discovered *Law of Cycles in History*, and shown from this source of evidence that not only our own nation, but the world, has now arrived at its grand climacteric period. We have shown that the circle of the old civilization has been extended around the whole globe, being complete with its out-cropping upon the Pacific Coast of America, and that the “tide of empire” can “wend its westward way” no

farther without trenching upon the old Mongolian races of eastern Asia, and commencing *anew*, and hence necessarily with a *new system*. We have shown that America, the highest outpost of civilization, and the natural missionary to an age still beyond, has worked up and exhausted its old national Idea and has become politically and socially corrupt, moribund and worm-eaten. From the tendency of malign influences that are now active in politics and general society, we have shown with a certainty which we think no one will seriously gainsay, that we *can not* go on much farther in our present course without encountering the direst calamities. Even as we write, the portents of a retrograde and anarchical revolution are thickening, not only in the muttered threats of a discontented working population, but in the action of a partisan congress which has lost control of its passions. Indeed, our present path grows rougher at each succeeding step, while looming in sight just beyond is the inevitable precipice and the yawning gulf of impenetrable darkness; and then when the oppressed of all nations shall look again for the hesperian star upon which they had fixed their hopes, they will see nothing but a disgusting black spot.

O my countrymen! delude yourselves no longer with the vain hope that immunity from these prospective evils can come out of either of the existing parties in politics, or out of any conceivable partisan government that can be organized out of the shabby riff-raff elements that are available under the present mode of working our primaries and with the present misty and false ideas of the basis of Representation.

But by shifting our course even so slightly as we have proposed, and as might be so easily and quickly done if we would apply ourselves earnestly to the work—that is, by simply reorganizing our Primary Movements in Politics on the

self-evidently natural basis of *Interest representation* and without a single change in our national or state constitutions except what afterwards might come in as a result of experience—the car of our national progress would roll on without a single jar, and so harmoniously that the very rumble of its wheels would be music. In the opening fields beyond through which our path would lead us, would lie honor and glory, and a degree of national prosperity never known before on earth; and our government, with only such subsequent changes as would naturally be due to gradual growth and increasing intelligence, morality and spirituality, would be an *immortal government*.

What contemplative mind has not been struck with the force of slumbering life which bursts forth from the vegetable kingdom so soon as the garment of wintery snow and frost is removed? So from the very hour that the proposed new political methods are inaugurated, and there is a public assurance of their general acceptance by the people as the rule hereafter to be followed, the discontents of labor, the timidity and extortions of capital, the warring interests of railroads and stocks and commerce, will have no ground to rest upon, having a common and impartial adjudicator of their differences in the common legislative councils of the state and nation, composed of equal representations from *all* interests as combined in the one grand interest of *all*.

Labor-saving machinery, relieved from the jealousies of laboring men, will then be employed to an extent unknown before, in increasing the product of labor, in curtailing the hours of toil, and in creating wealth and capital which, according to the very laws of nature must either rot, or be uselessly hoarded or be employed, either directly or indirectly, in the remuneration and enrichment of the laboring classes. New industries will be invented and multiplied; exhausted lands will be fertilized;

destroyed timber forests will be replanted, and new mines will be opened. Joint stock companies, in which *muscle and brain* as well as *money* will be invested at valuations arithmetically determined, will be organized for the purpose of carrying on correlative agricultural, gardening, mechanical, educational and artistic operations, with chartered rights and autonomies subordinate to the state and nation, and from the profits of which all the members will be paid *pro rata*, according to the amount or valuation of their respective investments. Something like the old plantation life of the South, Edenized and made free, will (or may), in this way be restored, and thus the exhausted Southern States may be regenerated, and turned into a garden of fertility and beauty. Agricultural, mechanical and manufacturing industries will be more nearly equalized in districts where either has now greatly the preponderance over the others, and thus the expenses of the distribution of mutual products to mutual consumers, will be greatly decreased, to the mutual advantage of all parties. (And as the new social system advances in development and application, every country wayside will be adorned with ornamental trees, shrubs and flowers; every township will have its halls of science, its well-selected libraries, its public gardens and groves, its places of recreation and amusement, its shrines of worship dedicated to the worship of the All-Father; and as for schools, why the whole country itself will be a school and its mute teachers will be the symbols of scientific, moral, philosophical truths which will meet the eye on every hand.*

* In this respect the Japanese are ahead of us now; as I am told that even the walls of their restaurants and drinking houses, which we would adorn with low caricature prints and pictures of prize fighters, are by them inscribed with moral maxims. After all are we the heathens and they the Christians, or we the Christians and they the heathens?

And this is the New, the True, the Ascending' Republic, the fifth stage in the progress of Civilization; the incarnation of the *Universal Paternity of God*, into the practical form of the *Universal Fraternity of man*. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Even now the old world is staggering in its decrepitude to the grave. The new dawns from the rosy east, and millions of angels and spirits of just men made perfect, and many good men and women on earth whose prophetic ken has been opened, are even now singing the *gloria in excelsis* over the birth of a NEW AND BRIGHTER AGE.

And O glorious America of the future! as the eye glances down the vista of the coming century, I behold in rapt vision thy fields verdant and blooming as a garden of paradise; thy husbandmen content and happy in the rewards of their easy toil; thy workshops musical with the hum of healthy but not exhaustive industry; thy barns and store-houses teeming with abundance; thy railways, and rivers, and lakes, and seas, all alive with travel and commerce; thy cities more glorious than old Babylon and Thebes in their opulence and' magnificence; thy poets, artists and philosophers with sunlit brows, drinking in the inspirations of heaven; thy young men and maidens blooming in the beauties of virtue and health; thy old men and women erect and vigorous at the age of a hundred years; the communion of angels with men established; the temple of the God of nature and heaven in the midst of thee; the sunshine of divine love descending upon all; and thy beautiful banner, with the olive branch now woven among its stars and stripes, sheltering beneath its folds some four hundred millions of happy beings! And a voice within me seems to say, "All this and more shalt though be, O America, if thou wilt."

Then by the love I have for every spire of grass that grows

upon thy broad prairies; for every rill that courses down the sides of thy grand old mountains; for every sand upon the thousands of miles of thy seacoasts; for all thy noble and free people as my fellow-citizens and brothers; and by the pride I feel in thy great name among the nations—I exhort thee to awake! arise! and shake thyself from the dust and go *forward*—**FORWARD!**

CHAPTER XXVIII.

PRESENT PERPLEXITY OF ALL NATIONS AND THE ONLY WAY OUT OF IT.

All nations disturbed and anxious; Causes of the same—Discontent of masses—Repression fails—World's great year closed; Harvest time of old Institutions; Reconstruction needed; Remedies found in natural laws; Indifferent whether Kings or Presidents bear rule, when Nature rules all; No disloyalty in the plans; Bad men disturbers; Moral sentiment in the ascendant, if *organized*; The “healing of the nations;” The “New Earth, wherein dwelleth righteousness.”

In the language of an ancient symbolism it is predicted of the latter days, that there shall be “distress of nations, with perplexity; the sea in the waves roaring, men’s hearts failing them for fear and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken.” *

There is at the present time scarcely a nation upon the earth, possessed of any very positive characteristics, which is not “in distress” and “perplexity,” the hearts of the ruling classes failing them in a pervading, indefinite, and for the most part unspoken apprehension of some startling events and changes that are about to happen. In all nations, this apprehension is largely traceable to one common cause—the muttering discontents and threatened uprising of the masses of the people, fittingly symbolized by “the sea and the waves roaring.” France,

* Luke XXI. 25, 26.

Germany, Italy, Spain, Russia, Austria, as well as England and the United States, are all understratified with the volcanic fires of Communism and other subversive social doctrines, which, ever and anon, are exhibiting symptomatic spasms and local eruptions. Colleges, universities and popular legislative councils, as well as workshops and factories, are pervaded with this spirit of revolutionary discontent; and kings as they ride in their carriages through the public streets, know not at what moment the bullet of the assassin, fired from a private window, may pierce them to the vitals.

In bygone ages, popular tendencies of this kind were met by the overwhelming power of repression. And at those times all this was legitimate and for the highest good of the largest number, even including those who were subjected to the repressing force. It is not, however, in the designs of that impartial Creator, who made all men on one and the same plan, and with the germs of the same faculties, powers, and wants, that any portion of humanity should forever be subjected to the repression and oppression of their human rulers, who have no right even to *rule* them except for their good. And now that the age of ripeness, the close of the world's Great Year, and the harvest time of all past human institutions has come, the policy of mere *repression* will no longer avail—indeed nothing will avail short of a reconstruction of human conditions on the basis of natural and eternal Law. Emperors, Kings, Princes, Presidents, Governors, Philosophers and Priests are therefore admonished as by the voice of God, to inquire deeply and unselfishly into the causes of this all pervading discontent among the people; what are its portents with reference to the future of governments and the progress of the human race, and what measures should be instituted to secure an easy and peaceful gliding into those

political and social changes which all the “signs of the times” prove to be inevitable.

By a correct apprehension of the principles involved in the system of nature, and of the laws applicable in different and corresponding degrees in the divine government of the universe, the existing deviations from the divine order of things may be known, and the sure remedy for all present disorders may be indicated. And what are those natural principles and divine laws, if not the same which we have pointed out and elucidated in preceding pages? We repeat and press the question, *What are they, if not these?* and we call upon the philosophers of the world to answer. Artificial schemes and contrivances of human imagination, we have had in abundance, and we have witnessed the utter and pitiable failure of them all; but we have waited long without witnessing the production of any exposition of natural principles so comprehensive, so self-evidently true, and so applicable to all the exigencies of the age, as those we have here read and translated from the Book of Nature. We have listened to fractional truths and one-sided theories and special local and temporary expedients, long enough to become settled in the utter despair of the effectual cure of any of the world's disorders by any one or all of them. The nations can wait no longer. They must speedily philosophize and move in some new direction, or be swallowed by the all devouring Sphynx which is propounding those new and strange riddles.

And now, assuming, as we have a right to do, in the light of self-evidence and logical demonstration, and utter absence of all disproofs, that the philosophy of the foregoing pages is, so far as it goes, a true transcript from the pages of universal nature, we submit that this certainly is rendered doubly certain by the complete solution which it affords, of the social problem that is now pressing, more or less upon all civilized

nations. It carries thought and institutes peaceful action, down beneath the very foundations of all existing political government. The question whether the government shall be monarchical or republican, and whether kings or presidents shall bear rule, it leaves untouched, inasmuch as the liberty, prosperity and happiness of the people may be equally secured under either—*provided* the governmental structure shall simply rest upon the plan of nature as we have endeavored to explain it. Indeed it may be said that a “monarchy” with a government constructed upon these principles, would be virtually a republic, and a republic, too, of a higher order than any which has yet been known upon the earth.

If kings and their ministerial officers, perceiving these truths, will proceed at once to teach them to their people, and institute measures to put them into practical operation, they will endear themselves to the masses, strengthen their governments, and establish peace and prosperity throughout their dominions. If, on the other hand, kings fail to apprehend these newly elucidated truths, or apprehending them, strangely refuse to follow their guidance, their *people*, *without violating any civil or statutory law*, can take them up and act upon them, all the same, for they involve *laws of nature* which underlie and dominate all laws merely artificial and human. They can, in the capacity of human beings, resting upon their natural rights, organize themselves with reference to the interests of Raw Material; of the mechanical and manufacturing arts; of Distribution, embracing the carrying business and all branches of commerce and trade, and with reference to all the other great departments of human interests which we have named, and so long as they remain peaceable no enactments of human legislatures and no edicts of kings and emperors can justly disturb them. They can hold their conventicles,

establish their propaganda and advocate their principles from rostrum and through the press without uttering one word of treason, or exciting one throb of popular and disorderly turbulence. Nay, if they understand these truths thoroughly and confine themselves strictly to their dissemination and practical outworking, all wise and honest kings and other rulers, and all wise and honest men of every grade, will be compelled to commend and encourage their action, as tending only to the highest and noblest ends of human aspiration. And thus a moral force will be exerted which will be omnipotent for good and which no adverse power on earth can long withstand.

Tell us, critic, we pray you, why not so? And how otherwise, all these given conditions being observed? We know that there are still bad men—naturally born thieves and robbers—in every nation of the world. These, indeed, have no desire for the improvement of the conditions of human society, but love disorder and violence for the excitement it brings, and the opportunity it affords for plunder. These, insinuating themselves into the ranks of reformers, will sometimes seek to complicate them with treasonable utterances and insurrectionary acts, and they must be repelled and repressed as common enemies. Others there are who, thoughtless and passion-swayed, will seek to inoculate the reform movements with all sorts of impious and atheistic notions, with all sorts of absurd and abominable ideas concerning marriage and the general relation of the sexes and with absurd heresies concerning the tenure of property, and whose doctrines could not generally prevail without working out the destruction of all human society.

But on the other hand, the *moral sentiment* in every enlightened nation is undoubtedly in the ascendant; and this, *properly*

organized, will be able to frown down and overbear all disorderly and impure elements of the kind just named, and carry on the proposed reform to a triumphant issue.

If the political and social doctrines we have been urging on the attention of the reader, and particularly that of Interest Representation in the Body Politic, are the true ones, then we submit that they present the grand Catholicon that will be for the “healing of the nations;” that until they are adopted and carried out, no king can sit easily on his throne, and no human government, of whatever kind, can be secured against popular disorders and perturbations and final anarchy; for we repeat, that the old governmental ideas throughout the world have ripened and borne all the useful fruit they can bear, and that *their time has now closed*. Let us hope that the nations will be wise and that the “new earth wherein dwelleth righteousness” will be ushered in with as little violence as possible. And this we believe it will be, provided some competent and suitable nation will take the lead in the exemplification of these ideas and their practical workings. Which then shall be that nation? We will endeavor to find an answer in our next chapter.

CHAPTER XXIX.

WHAT NATION SHALL LEAD?—AND THE GRAND PROCESSION THAT WILL FOLLOW IN THE ROAD TO THE UNI- VERSAL REPUBLIC.

Hint from the Centennial Exhibition; Correllation of Races and Nations—Anglo-Saxon Race with its ingredients; Elements of universality; Hence its power to permeate; Extensive geographical dominions; Seeds of new Republics and civilizations; Lost tribes of Israel; American Branch of Anglo-Saxon Race; The Race sublimated and farther universalized; Now hand in hand with England America must furnish the *Central Idea*; Must sound the trumpet of the Jubilee; Mission of *France, Germany and Italy*—Triune specialties and future tripartite Republic; Russia and her mission; Japan and her mission; These seven great nations the *active* forces; Auxiliary and subordinate nations; Negative nationalities; America to sound the march; Why others must follow; The Universal Republic of Nations; The world's *Star of Hope*.

[N the summer of 1876, after spending several days at the Centennial Exhibition at Philadelphia, examining and comparing specimens of the useful and fine arts brought together from all the nations of the earth, and cogitating on the distinctive characteristics which these specimens evinced in the different races and peoples who produced them, I made this minute in my note book:

“ The upshot of the whole exhibition is, that upon the great Anglo-Saxon race has rested heretofore, and will rest hereafter, the burden of modern progress in civilization and the elevation of the race of man.”

Being just at that moment in a glow of pride for the magnificent achievements of my own youthful nation, the staple of

whose population is composed principally of that Anglo-Saxon race, I may, as I am now forced to confess, have been a little unjust in withholding some necessary qualifications from this mainly true remark. A sense of justice forces the acknowledgement, that the Anglo-Saxon race could have done little in comparison to what it has done, had it not been for the conditions and aids supplied by all other races, and that the office of burden-bearing belongs quite as much to the legs and feet as to the head of the universal Man. Reflection opens a still farther and grander thought—that a uniform order of divine designs, projected in the form of universal and eternal laws which has produced such a wonderfully perfect correllation and interdependence of all things in the physical and moral worlds, must have established a similar correllation among the different races of mankind, and the different nations of the earth—so that when progress in that outworking of the law shall have arrived at a ripened stage, each of these races and nations shall take its place, with all others, in a grand, inter-blending sum total—the one universal family of man. In contemplating the distinctive characteristics of the several prominent races and nations, and the relative functions they seem adapted to perform in the organism of the universal race, the facts seem naturally to arrange themselves in the following order:

ENGLAND.

Beginning with the ENGLISH SPEAKING RACE, we find that the ingredients of which it is composed, and the conditions under which it has grown up to its present status, have been such as to utilize in it a large breadth and variety of those stirpeal characteristics which belong to the human race in its

unitized wholeness and of which the isolated details are distributed among other particular nations only as *specialties*. The kindred tribes of Saxons and Angles which conquered and settled Britain in the fifth century, combining with the aboriginal Celtic inhabitants of the Island, were a vigorous, warlike, enterprising and freedom-loving people. The Danes, a hardy and warlike race, which, by subsequent conquests combined somewhat extensively with the population of Britain, added another element of vigor which, though rude and barbarous at first, as were all others, had its share of influence in determining the future course of development of the English race.

Early in the tenth century a horde of Danish freebooters, under their leader Rollo, took possession of that portion of France called Neustria, subsequently Normandie, whence, after intermarrying with the French people, and undergoing their refining influence during a century and a half, they invaded and conquered England, and added another positive element to the English race—combining vigor with some *refining* tendencies. But notwithstanding these infusions of characteristic ingredients from other quarters, the great staple of the English population remained, and remains to this day, Anglo-Saxon.

Thus constituted, and inheriting the patriotism of the aboriginal Britons, the sturdy firmness of the Saxons and Angles, the boldness and maritime proclivities of the old Danish Vikings, and the refining intellectual tendencies derived through the Normans from the French, it may be said that the Anglo-Saxon race embodies in itself a larger representation of the dominant qualities of aggregate humanity, severally *specialized* only in other nations, than is contained in any other one race.

These aggregated characteristics have given this race a

power to *permeate*, so to speak, the whole race of mankind which does not exist in any other special branch of the human family.

The *insular position* of England, added to all these other considerations, has contributed to make her a great *maritime* and *commercial* power, and enabled her to plant her flag on all quarters of the globe, so as to be able truly to boast, that the sun never sets upon it. Her colonies as lights for the diffusion of her advanced ideas are planted in every clime and her language is spoken by a far larger number of the earth's inhabitants than any other language.

It is in this way that she has become an approximal *universality* as to her power and influence in the world. She may be likened to a great banyan tree from whose broad branches shoots have been sent down to the earth, which have, in turn, taken root and become trunks, and sent forth other branches and shoots, and these still others, until she has covered large portions of the earth's surface. And although the old parent stalk may have become somewhat doted and worm eaten, and may need some rejuvenating sap to adapt it to the exigencies of life in a new age, even this desideratum is likely to be supplied with the impending and inevitable future change in the current of ideas and events; while her young offshoots are already shaking from their branches the seeds of new republics and civilizations.

The Anglo-Saxon race thus possesses elements of universality such as can in no sense be predicted of any other one race—unless it be that singular race in view of whose prospective generation, its archaic Father Abraham was promised that through it, all nations and families of the earth should be blest, and which according to some mysterious behest and in fulfilment of prophecy, is now “sifted among all nations as corn is

sifted in a sieve." † And as if to augment the importance of this thought, strange to say, some English and Scotch writers are now engaged in bringing to light a class of wonderful and hitherto unnoticed facts which seemingly go to prove the identity of the Saxons and Angles with the lost tribes of Israel. The evidence of this consists in the wonderful similarities and identities of the laws, customs, institutions, weights and measures and even of the language of the ancient Saxons and Angles with those of the lost tribes.* On the question here mooted, however, I am unable to express any decided opinion and simply mention this matter for what it may seem to be worth.

ANGLO-SAXON AMERICA.

But whatever may be affirmed as to the *universality* of the characteristics of the Anglo-Saxon race, applies with still greater force to that sublimated branch of it which, with farther elemental accretions and assimilations, comprises the population of the United States. The early colonies of this country, settled from England, were, as a rule, composed of the most hardy, enterprising, courageous and freedom-loving men that England could afford. From the early stages of their colonial self-governments, they knew their rights and had the courage to assert and maintain them against the oppressive taxations and restrictions of the mother country, and finally to assert and maintain their independence as sovereign states, united as one nation. England, irritated by her

† Amos IX. 9.

* A noble English lady, the Countess of C——, has been so kind as to forward me some numbers of a well written periodical entitled, "*Life from the Dead*," published by W. H. Guest, 29 Paternoster Row, London, and expressly devoted to this idea.

discomfiture in the war of the revolution, insulted the young nation's flag upon the ocean; searched our merchant ships for British subjects; fired upon our men-of-war unprepared to resist; plotted for the re-annexation of the New England States to Canada; compelled our declaration of war against her in 1812; aided and abetted the rebels in the late war of the rebellion;—but when she was compelled to see America, despite of all her jealousies, marching steadily onward in a line of progress and prosperity such as has not been exemplified by any other nation since the foundation of the world—subduing her forests, building her cities, extending her settlements over her thousands of miles of virgin territory, developing the arts and sciences, increasing in wealth and opulence and throttling her slaveholder's rebellion as a mighty giant,—John Bull pats his big son upon the back and says: “Brave boy, I like you, I am proud of you! You are a chip of the old block!”

Well, sturdy old John, give us your hand. We are “all right” now; time and the force of events have made us so. And now let common sense and consanguinity, and a common language and religion *keep us so*, and having less talk about our own merely selfish national interests, let us go forth, hand in hand, in a friendship and love never more to be interrupted and see what we can do for the interests of civilization and the human race as well as for each other.

But the main point is this:—that the Anglo-Saxon settlers of this country and whose descendants still constitute the staple of its population—composed as they were, in general, of the most vigorous, courageous, enterprising and freedom-loving specimens of that most courageous, enterprising and freedom-loving race, have been supplemented by correspondingly advanced elements from nearly all other races, who have been attracted to our shores by our free institutions, our broad

territories, our vast natural resources, and our almost unlimited room for the play of every mental aspiration.

These universal stirpeal characteristics, synthesized and rendered homogeneous as they have been in a great degree during the course of a century of free thought, have resulted and will continue to result in a philosophical, political, social and religious IDEA which is more nearly the central IDEA of the *whole human race*, than any that could have been generated in any other nation or among any other people under the whole heavens.

It is America, therefore, as the epitome of all the world—it is America as the link between the beginning and end of the circle of civilization that surrounds the globe, and that is complete in her—it is America, as the herald standing on the mountain top of human progress, that now sounds the trumpet of jubilee to all nations, kindreds, tongues and people, proclaiming the great central truth which will make all free, prosperous and happy, and bring all into the unity of spirit and the bonds of peace.

But while asserting this high prerogative to which God and nature have called the nation, which unites the extreme west with the extreme east, we must not even seem to be invidious in regard to other races and nationalities. Truth compels the admission that some of these are greater in certain *specialities* of useful development than our own nation, and without either of them something would be wanting to a matured and perfected whole.

FRANCE.

France may be mentioned as one brilliant example. Her people, impulsive and vivacious and possessing great social cohesion, are distinguished from all others in the amenities of

polite intercourse, and in all those arts and sciences in which the *five senses* have principal play. There is no nation that has attained so high a degree of *surface polish* in arts of all kinds as she, and no nation equals her in applying to the economical uses of the physical man all the resources of nature and art. Thus she is the teacher of material utilities, fancies and refinements, and enriches the whole world by her contributions of the same. The world cannot do without France, just as she is and as she will become in the course of her further progress, but the whole world could not become an extended France, without detriment to the whole world and even to France herself.

GERMANY.

Germany, with her patient, frugal and thrifty peasantry in the field, her toiling mechanics in the workshop—amassing wealth from low wages and small savings, her philosophers lucubrating by the midnight lamp and sweeping the fields of metaphysics, philology and the abstract sciences with vast ranges of thought—Germany, the home of the Beethovens, the Mozarts and the Wagners, who have filled the world with the matchless harmonies of the oratorio, the symphony and the choral song—how could the world do without Germany, just as she is, and just as she will become in the natural course of her future progress? And yet the human race could not all be Germanized without curtailment of its full range of powers and capabilities or without belittlement even of Germany herself.

ITALY.

Italy, rich in her composite stirpeal elements, in which the Herulii, Longobards, Goths, Vandals and Danes mingle with her old Roman stock, and are fused into homogeneity in her

bland atmosphere and under her clear blue skies—Italy, the birthplace of medieval republics and the home of the Boccaccios, the Dantes and Petrarchs of inspired thought and poetry; of the Carreggios and Angelos and Raphaels of unequaled art; of the Bellinis, the Rossinis, and Verdis of heart-stirring song—dreamy, imaginative, poetical Italy, the land of sentiment, emotion and love, and now, at length, having broken the chains of “infallible” popish authority, the land also of great possibilities in intellectual and social progress—how could the world do without Italy also, just as she is and as she is capable of being in the course of her future progress? But the whole world could not become a copy of Italy without losing much that the whole world needs, and which Italy herself does not furnish.

Of the Grand Man, France, as to her most prominent characteristics, represents the external, sensuous and physical nature; Germany represents the intellectual and rational nature; Italy represents mainly the sentimental, emotional nature. Neither, in itself considered, is a fully rounded whole. Together they would form a harmonious *triune system* in which the universals of the race would be represented with approximal completeness. I see in their future the *triune Republic* with a subordinate autonomy for each.

RUSSIA.

And then look again at that vast empire which, bounded on the north by the frozen ocean, stretches from the Baltic Sea on the west to the Pacific Ocean on the east, and said to comprise about one-seventh part of the land surface of the globe. Bearing in her capacious bosom nine races and seventy millions of inhabitants, whose present intellectual and moral range is

from the highest culture down to the lowest barbarism, Russia may be said to represent, in the diverse genius of her people, developed and undeveloped, pretty nearly the totality of the natural aptitudes, tastes, tendencies and proclivities averaged in the universal race of mankind. With vast resources of agriculture, forestry and useful minerals, with fuel and water power subservient to all kinds of manufacturing and mechanical industry, and with the modern system of railroads and telegraphy now at her command for internal intercourse, commerce and trade—a wise, humane, impartially just and persistently firm government of Russia cannot fail to work out for herself a glorious future. And overcapping, as she does, all Asia and half of Europe, as with a boreal crown, her powerful influence will, as she advances, be reflected upon many contiguous nations and tribes, for the most part either semi-barbarous or representing civilizations that have become stagnant and effete.

A marvel upon the map of the world is grand, imperial Russia, and considering her geographical situation and vast extent, the character of her government in the past and in the present, as the one which, above all others, is the best adapted to the exigencies of her case; the varieties of races and tribes that are slowly becoming homogeneous under her sway, and the needs of contacting nations on her southern borders, which, in the course of her future progress, will imbibe her civilizing influences—it is difficult to resist the conclusion that she is the offspring of Supernal Design. And yet, in this closing up of the grand cycle of the world, when old things shall pass away, and all things shall be made new, Russia, like all other nations, *must soon change* and enter upon a new course of progress, or encounter the most frightful disorders resulting from the fermentations of her discontented masses, clamoring

for those natural rights which are vouchsafed to them by the laws of an impartial God. Then, O Sovereign of the great northern Empire, who hast already earned the admiration and affection of all good and wise men throughout the world, by the imperial ukase by which thou hast lately broken the chains of twenty-million serfs—be wise, be just—take counsel of the spirit of the age, which is the spirit of God, stirring the hearts of the multitudes and nations;—be a father to your people, and grant them those wise reforms on which their progress and happiness depends; and by a firm and energetic sway whose *absolute justice* no one can impugn, keep Russia from division, dismemberment and anarchy; for the world cannot do without Russia, just as she is, and as she is capable of becoming under the law of natural progress.*

JAPAN.

Japan, in her home of islands has, as we have already seen, become another conspicuous and highly interesting object on the map of the world. Her people, consisting of the noblest branch of the great Mongolian race, are proud, naturally intelligent, and are characterized by a love of personal freedom and a sense of natural justice to both sexes, perhaps not to be found among any other Oriental race. From time immemorial proudly hiding herself in the seclusion of her ocean retreat, disdaining contact with all nations except the one to which tradition attributes her origin, she developed a peculiar civilization which is well worthy the study of the philosopher. After passing through her various stages of infancy, youth, adolescence, maturity, ripeness and old age, she finally reached the climax of her cycle of development, worked up and exhausted all her vitalizing ideas and ceased to

* Written in 1878.

respond to the higher wants of her people. Flanking the coast of eastern Asia, covering China, the kingdom of Corea, and extending northward well nigh to the Russian possession, she was well situated to catch and transmit the first auroral beams of the newest, and ideally, the most perfect civilization, as they streamed up over the Pacific Ocean to the eastward. And an embassy was organized to sail *eastward* to America, to see what this new light could mean; and intercourse was opened between her and America *on the very year of the close of the fourth subcycle of America's development*, as we have already seen. Thence intercourse was opened by her with the rest of the world; and Japan awoke to a new life as the sun of a new age rose upon her; and since then, her progress in all liberal ideas, arts and sciences has transcended all examples afforded in the history of nations.* With a population of 34,000,000, among whom it is the boast that there are *no paupers* and only between six and seven thousand convicts in prison; with laws so few, simple and plainly defined that professional lawyers are not needed; with universally prevailing habits of industry, frugality and economy, principally the heritage of the past; and with a newly awakened and unexampled zeal in the adoption of the arts and sciences and the appropriation of the improvements of all other nations, Japan cannot fail to prove an important factor in the future and general destiny of the human race.

These seven great nations, England, with her Colonies, Anglo-Saxon America, France, Germany, Italy, Russia and Japan—may be considered the principal *active* forces upon which the work of carrying forward the race to a higher stage of political and social development will mainly rest. But besides these there are several other and minor powers lying

* Written in 1878.

more or less in the general current of progress and which will readily fall into the line of the common march, and serve as auxiliary forces in the advancing movement of the world. Among these may be mentioned Holland, Belgium, Switzerland, Denmark, Norway, Sweden, etc. The Austrian Empire contains many noble and potential elements, but the heterogeneity of a population comprising so many races, speaking so many different languages, and marked by strong and dissimilar characteristics, will probably necessitate some important changes in its structure before its functional powers in the organic body of the race can become clearly defined and properly available.* Spain, still creed-bound and reluctant to leave the anchorage ground of the sixteenth century, will probably need the discipline of a few more revolutions, and the force of some popular explosions, to impel her forward in the line of progress; but even she will, and must, move at no distant time or be absorbed into other powers.* And nearly the same may be said of the Spanish and Portugese States of Central and South America.

But besides these positive nationalities in which the main force of the world's progress naturally resides, and those semi-positive and neutral ones which will naturally soon fall in as auxiliaries, there are large nationalities, with teeming populations, which seem to represent the "night-side" of the human race, and which, for centuries, have been slumbering in stagnation, seemingly unconscious of the very meaning of the word "progress." The Chinese, the Hindoos, the nations of Farther India and of the East Indian Archipelago, the Persians, the Arabs, the Turks, the modern Egyptians, etc., fall more or less under this general designation. Monuments of the primeval conditions of tribal and nationalized humanity,

*Written in 1878.

conservations of the childhood stage of the race, as they might be called, and withal, recipients and conservators of some grand truths in philosophy, religion, and the practicalities of family, social and governmental life, they bear to the occidental nations some lessons of deep importance which it would be well to study. Nevertheless it is true also of those old patriarchal empires and kingdoms—that *they have lived out their period*; that their mission is accomplished; that they have worked and exhausted their vitalizing ideas, and that they, too, must now move forward in the current of the world's progress or be trampled under foot and destroyed. It will be impossible for them to withstand the light of this age when focalized upon them, as it will be, by the more progressive nations, with all the advanced science of the nineteenth century and with all the appliances of steamships, railroads and telegraphs at their command.

The whole world, then, waits for *America* to sound the march and lead the van of political and social progress. This office is legitimately assigned to her by the composite elements and catholic genius of her population; by her advanced ideas, and by her geographical position as the connecting link between the ending and beginning of the circle of civilization which now girdles the globe.

If it were merely for our own interests and happiness as a nation, that the proposed new *Primary Movements in Politics* were here urged for practical execution, the motive ought to be sufficient to prompt immediate action. But how should we not be stimulated to this action by the additional and still more noble motive of becoming *the leader of the world* in the most sublime step of progress that ever has been taken since the birth of the human race! That the American Republic, by her grand example, has already exerted a most potent influence

upon all nations composed of thoughtful and mobile populations, no one will deny. But how much greater will be the power of her example in adjusting herself to nature's eternal laws, and harmonizing all her interests, and securing the highest possible degree of prosperity and happiness for her people, by adopting a course of social and political action which cannot have the slightest possible tendency except to that grand result.

The very year on which America decisively adopts the truths and plans of action that have been submitted, and begins to reap only the *first fruits* of the same, the nations of Europe will be forced to admire and applaud her course and then will gradually be swept into the same current of reform as by an irresistible impulse, seeing that it is their only salvation. Starting from the basis of identical principles, each may have some non-essentially different modes of applying them, as determined by preëstablished habits of political thought and action, but the result will be practically the same. England will quickly feel the potency of the example, and her people will agitate for Parliamentary legislation in accordance with its light. She will then see more clearly why God has given her so firm a foothold on Southern Asia; and in whatever part of the globe English ideas and Anglo-Saxon energy have become established, the leaven of the new system will immediately begin to work. The nations of continental Europe will find in the new system the solution of all their social problems, and the quietus of all their revolutionary agitations; and as soon as America, England and her colonies, France, Germany, Italy, Russia and Old Japan, shall come, even though it be but partially, under the guidance of the new system, its progressive development will be assured, and its *ultimate* adoption by even the most stolid nations of the earth will be rendered

certain; for it is not in the nature of mankind and human governments long to resist that which manifestly comes to bless them.

As these ideas are diffused through the earth, and reduced to practice, the nations will more clearly see their reciprocal relations to each other as common members of the great Family of Man. The whole world will gradually approximate the condition of one Grand Nation, of which the existing nations, each preserving an autonomy suitable to the peculiar genius of its own people, will be *quasi*, coördinate provinces. As the process of assimilation and unitization of these proceeds, the existing causes of jealousies and quarrels between them will diminish until they will finally disappear in the establishment of perfect harmony of interests, and in relations of perfect reciprocity and fraternity. A universal Congress of nations will be convoked, to which as an ultimate arbiter will be referred all questions of national difference. Custom houses will be abolished, trade will be free throughout the earth; war will be banished from the world forever and ever; the human race will be one vast Family, and the visions of inspired bards and prophets of old will be triumphantly fulfilled.

Through the mists and darkness which cloud the horizon of the future, gleams this blessed star of Hope. May the nations keep their eyes fixed steadily upon it until, more nearly approaching it as they travel forward, it shall glow as a glorious sun, bathing the whole world in its beautiful effulgence.

To the successful unitization of the race, however, another grand centralizing and dominating Force is necessary, of which we have not here distinctly spoken; and that is a UNIVERSAL RELIGION. Concerning this some basic thoughts will be submitted in the ensuing and concluding chapters.

CHAPTER XXX.

BASIC OUTLINES OF THE UNIVERSAL RELIGION.

PART I.

Religion a necessity of society; A Universal Religion necessary to Universal Union; Search for its principles; Supposed Universal Council of Christians, Buddhists, Mohammedans, etc.; Jargon of discussion; On the point of disruption; The "Gray-haired Scribe" called to the platform; His prayer; His discourse; 1. Concerning the existing forms of religion; 2. Specialties and careers of religious systems; A higher and better one than all of them now needed; 3. Resources of written revelation; 4. All parts of the scheme mutually consistent; Appeals to the Book of Nature; 5. How to read it—Correspondences; Lessons—I. Law of gravitation, physical and moral—II. Heat and Light—Love and Wisdom; These teach the broadest outlines of the Universal religion; The speaker takes his seat but is urged and consents to go on.

IN preceding pages the proposition has, in various forms of phraseology, been already maintained: That the supreme light of the conscience of any nation or people, the gauge of its moral life, and the source of its higher and dominating impulses to political and social action, *consists in its recognized standard of religious faith and practice*. It may indeed, be confidently asserted, that human nature, unperverted and left to its normal tendencies, *centers* itself in the religious sentiment, and that nations free from the degenerating tendencies of excessive luxury and sensuality—will, as a rule, suffer

themselves to be despoiled of everything else rather than of their Religion. For this very reason it is that, in the *misdirection* of this sentiment, religious wars are sometimes waged, and that indeed these are usually the most fierce and obstinate of all wars, involving in their train, passions that are even very irreligious, and causing more blood to flow than wars originating in any other human impulse whatsoever. Paradoxical as it may at first seem, this in itself is a proof of the supreme hold that a nation's religion has upon the affections of its people; and we think history would prove it a fact of universal application, that in proportion as a nation loses its faith in an overruling Power, and becomes indifferent to the religious sentiment, the bonds of its social union become relaxed, and the work of disintegration, lawlessness and anarchy proceed. And it is a significant but by no means strange fact, that such a thing as an Atheistic nation has no exemplification in the annals of the human race; and this is simply because it would be impossible for mankind to remain united in governmental compact for any great length of time without that binding and cementing principle which can alone be furnished in a common object of supreme reverence and aspiration, and a common source of final authority.

Our aspirations for the *universal* harmony and fraternal union of the race, therefore, must be more or less clouded with doubts and uncertainties until we can find at least the *basic outlines* of some form of religion which, appealing to the assenting reason and intuitions of mankind in all enlightened nations, has the intrinsic power to make itself universally acceptable; and to the sublime and concurrent effort to trace the bold outlines of a religion answering these requirements, the better and truer minds of all nations are now invited.

SUPPOSED UNIVERSAL COUNCIL.*

As this invitation flows out through all the sympathetic currents of spiritual telegraphy which envelop the earth as in a network, I seem, in imagination, to see the religiously indoctrinated minds of all nations awakened to an intense interest, and drawing together in a vast Universal Council. Thus assembled Brammin, Buddhist, Parsee, Jew, Mohammedan, Christian, with representations of the various sects of all these—each, firmly established in the faith of his own particular form of religion, desires to erect it into the universal standard, and urges its claims by logical arguments, and appeals to sacred books, which seem almost conclusive till others are heard. Then each addresses himself to the effort of refutation, and points out seeming errors and imperfections in all creeds except his own; and so cogent are the reasonings in both these directions, that, to an impartial listener it would almost seem that all of these forms of belief are true and false by turns.

It soon becomes evident that this mode of approaching the question must necessarily be fruitless, and recourse is had to the appointment of a few representative spokesmen to present the claims of these various systems of doctrine and worship. Though by this plan the proceedings are simplified, even yet no decision is found to be attainable on which all can agree. And long, and loud, and boisterous were the discussions, and yet there seemed no nearer approach to an agreement; and in the desperation of the critical moment when the convention

* In having recourse to this fanciful picture of a Universal Council, we indulge the hope that the reader will excuse any seeming incompatibility of this device with the gravity of so great and dignified a subject, in view of the advantages it seems to offer on the score of popular attractiveness and to many minds, even, perhaps, of logical clearness.

seemed about to break up in confusion, an aged and venerable sire, with broad brow and benignant countenance, arose and said:

“O venerable priests, philosophers, and learned men of the nations: Be not in haste to depart. The gray-haired *Scribe* seated obscurely in yonder corner, with inkhorn and pen making notes of the opinions here expressed, and comparing them with charts and diagrams of science and books of holy writ lying before him, has not yet been heard. I perceive by the light of his countenance that thoughts are stirring within him and seeking for utterance. Let us listen in silence to his words. Peradventure we may profit by them.”

And the multitude answered: “We will hear the gray-haired *Scribe*”—and they bore him with acclamation to the speaker’s platform.

WORDS OF THE GRAY-HAIRED SCRIBE.

Then the *Scribe* reverently lifting up his eyes to heaven said:

“O Thou Infinite and Eternal Spirit, who art the loving and impartial Father of All. These, thy children, of various complexions, climes and nationalities, are crying for light, more light. They are seeking to know thy truth in its purity, that they may live thereby. Extinguish in me all remnants of vain ambition. Pervade me by thy own spirit. Fill me with universal love. Make me humble as a little child, and yet give me abundantly of thy divine wisdom. Send thine angels to quicken my brain, to shape my thoughts, and to put words into my mouth, that an answer may be returned to these yearning hearts which Thou canst wholly approve, and which will stand for all time.”

And all the people said, "Amen!" And after a pause of reverent silence, the Scribe continued:

"And now, brothers, trembling and yet confidently I respond to your call, giving you that which is given to me, and that only. It will be for you to accept or reject according to your best light."

I. CONCERNING THE EXISTING FORMS OF RELIGION.

"All these, considered in their primeval simplicity, and aside from the factitious glosses, and mistaken interpretations with which men have loaded them, have a common origin, a common aim and are pervaded with a common spirit. That Ineffable Source of love and wisdom who originated the world and all created intelligences, can not be charged with partiality towards any of his children or any of the tribes, nations or churches into which these have become divided. When He said 'Let there be light,' His inspiring and illuminating spirit went forth in one and the same form to all. But it was differently received, with different shades of apprehension as to the minor aspects of its teachings, owing to the different capacities of reception in different minds of different tribes and nations. It was, moreover, clothed in the artificial language of men, which is never adequate of itself to express the fullness and purity of spiritual truth; and was variously tinged with the peculiarities of the styles of different prophets, seers and scribes who committed it to writing. As time rolled on, it became also subject to insensible perversion at the hands of those, who, with a subtle and unconscious selfishness aspired to the dignity of personal and official rulers over the minds and consciences of men—thus assuming the viceregency of *God* as an earthly honor and setting up the

abomination of desolation in the holy place. Yet notwithstanding all these sources of perversion of the light there is not, at this day, one of the great forms of the world's religions—Brahminist, Buddhist, Parsee, Jewish, Mohammedan or Christian—that does not inculcate justice, kindness, charity, honesty, chastity, the reverence and love of God, and all those personal virtues which enoble and adorn mankind; while there is not one of them that does not encourage the hope of an immortal life hereafter. In these basic and divine principles all these otherwise divergent religious developments have a *common bond of union*, even as the different branches of a tree are united in a common stem; and there is not one of them that has not produced fruit for the 'healing of the nations who have received it.'"

Here ensued a pause of a few moments, during which the people said:

"True, O Scribe, and your words are full of the spirit of charity and brotherly love. But must these same local differences in the *forms* of religion always continue? We would hear thee concerning the farther details of this matter."

Then the Scribe continued:

2. SPECIALTIES IN RELIGIOUS SYSTEMS AND THEIR CAREERS
OF USEFULNESS, LIFE AND DEATH.

"The underlying and vital principles common to all of these religious systems may be considered as imperishable and unchangeable, and as necessarily claiming a large place in the foundation of the Universal Religion. Yet while this is true, perceive ye not that each one of the great systems, considered as to the peculiarity of its *form*, is only a *specialty*, adapted to the peculiarity of the genius, tastes and mental proclivities of

the nations and peoples who receive it; and that not one of them, by any means could, in its presently received form, ever become a universality? Who would think of attempting to plant formal Mohammedanism, for instance, in England or America? or who would ever hope to succeed in making dogmatic Christianity, as at this day popularly received, the common religion of China? And yet, I will venture to say, there are some men in China who obey Christ better than *some* of the professedly Christian missionaries who are sent there to convert them, and some men in America who obey Confucius and Mohammed better than some professed devotees of these teachers respectively in China and Arabia.

“I answer secondly, that each one of these great religious systems, being a specialty and not a universality as before stated, is therefore, as a form, necessarily of but *temporal duration*, and in the progress of all things must sooner or later give place to one that is more nearly universal than itself. Each one, as a humanly adapted *form*, is amenable to the cyclic law of birth, development, maturity, old age, decline and death, to be succeeded by a new and regenerated form, vitalized by renewed elements of inspiration, and adapted to the changed conditions and wants of mankind. Such cyclic religious evolutions have several notable exemplifications in the history of the past; as that which witnessed the birth of Judaism and Buddhism out of Brahminism; that which witnessed the birth of Christianity out of Judaism; and that of the rise of Mohammedism out of the effete systems of oriental idolatry. And it is the subject of prophecy, that out of the now closing grand Cycle of the Christian Church, one other, and actually *universal* religion, shall arise—typified by the angel in the vision of St. John, seen to ‘fly in the midst of heaven, having the everlasting gospel to preach to them that

dwell on the earth, *and to every nation and kindred and tongue and people.**

“It can hardly be denied that the world has now arrived at a condition, intellectually, morally, socially and spiritually, in which its highest wants fail to be supplied by any or even all of the great *forms* in which the religious sentiment has been crystallized in the past. Nor can it be denied that in this ‘End of the Ages’ or this closing up of the grand cycle of the human race, there is an almost universal yearning among the better minds of all nations, for the unfolding of some broader, deeper, higher and more certain Religious Light than any which we now find adapted to the common apprehensions of men, in any of the great systems of the past. For however grand and true these systems may be of themselves, I think it would not be difficult to concede that they have in the main finished their work and as distinctive *forms* lived out the periods of their special usefulness. The predicted period of the everlasting religion of all nations and kindreds and tongues and people has therefore evidently arrived; and the question, *What are its basic principles?* is that which forms the very subject of our present inquiry.”

3. THE RESOURCES OF WRITTEN REVELATION.

Here was another pause during which the question came up and found utterance in many minds, “In formulating the basis of the universal religion can we safely depend upon any other sources of available light and knowledge than those contained in written revelation?” The Scribe answered as follows:

“It must certainly be admitted that written revelation has

* Rev. XIV. 6.

served purposes of the highest importance in the exaltation of individuals, societies, nations and the human race, making man acquainted with his God, his duty and his destiny.

“It has first led the progress of nations and afterwards crystallized and conserved order, truth and good in social and national institutions. It has in coöperation with physical laws brought the world to its present *status*; and without its past influence, even the existing yearnings for more light would have remained undeveloped. Besides all this it undoubtedly, in many of its points, appeals to the sympathies of the human heart as nothing else can do, and contains mysteries of wisdom which mankind have as yet failed to apprehend, and which will form the themes of devout study and meditation throughout many future generations.

“ Yet it would be inexpedient to depend wholly, or even to any very great extent, upon the resources of written revelation for proof of the basic ideas of a religion proposed for the universal acceptance of mankind, both because quotations for this purpose from the sacred books of either of the religious divisions of the world would necessarily excite the jealousy and meet with the dissent of other religionists, and because this is a sceptical and intellectually exacting age, and multitudes would be satisfied with no proofs except those which may be found in the very nature of things as interpreted by science and philosophy.

“Necessarily therefore, we shall be compelled to resort to the very fountains of knowledge from which these written revelations have drawn, and especially to that older, eternal, incorruptible and infallible revelation written by the finger of God in the *works of nature*.”

At this point many voices simultaneously exclaim: “Alas! we dread all appeals to the book of nature, as that has

heretofore been the standard authority of those who oppose all religion and are known as infidels and atheists.

“ Surely you would not lead us in that direction?”

4. ALL PARTS OF THE DIVINE SCHEME MUST BE MUTUALLY
CONSISTENT.

The scribe answered, “Calm your fears, my brethren. The teaching of the Divine Spirit through his works and his written word cannot be contradictory when both are properly interpreted. But while it is a clearly evident fact that the opposers of religion are unable to understand the spirit and true import of written revelation, they have not as yet shown their ability to read and spiritually interpret one single chapter or even connected page of that book of nature to which they are so fond of appealing. And could they read it properly they would find in it the fixed and universal language, the universal revelation and the true commentary and confirmation of much, if not all, uncorrupt and properly written revelation; and their scepticism would vanish forever with the acceptance of both ‘written and unwritten.’”

It was noted that a few persons shook their heads as if in more or less doubtfulness; while the majority loudly and repeatedly cried, “*We will appeal to the book of nature!*” And their voices were heard by people outside of the Council and were repeated and again and again—repeated far and wide and was heard by all men—and from every continent of the earth and from every island inhabited by civilized man, and from every city, village, and hamlet there were re-echoing voices: “The book of nature; read for us the book of nature and break for us the seals, and teach us by what rule we may read it for ourselves, O gray-haired scribe!”

5. HOW TO READ THE BOOK OF NATURE.

The scribe then continued: "Do you ask by what rule may the book of nature be read and interpreted? The answer is conveyed in one word—by correspondences. A writing at your hands will explain to you the correspondences existing between the sevenfold subordinate systems, kingdoms, and discrete degrees in the united system of nature,* but we shall now deal with the more general and concrete aspect of this principle and lay it down as our basic axiom:

"That the physical universe as a whole is in correspondence with the moral and spiritual universe as a whole, and the parts of one with the parts of the other, much in the same way as the human body and the human soul, are in correspondence with each other.

"In developing a few of the more prominent lessons embraced in the compass of this grand theme I proceed as follows:

I. THE LAW OF GRAVITATION, PHYSICAL AND MORAL.

"The solar system (not to go beyond that at present) is a unit composed of innumerable correlated reciprocally interactive and harmonious parts, governed by fixed and eternal laws, and it is well known that these parts are held in consociation by a common center and force of GRAVITATION. It is this force which keeps each planet to its appropriate orbit and establishes the nicest equilibrium of action and reaction throughout the entire complex system. It is this central power which, reaching out in every direction, over chasms of space millions and even billions of miles in extent, sweeps worlds and systems through their orbital courses with a velocity to which no mechanical motion in the human world will compare, and yet without the

* See preceding pages of this work *passim*.

slightest noise or jar, and with periods so absolutely fixed as not to vary a minute in a thousand years. There is not a planet, satellite or asteroid, nor a comet, and not a mass of nebulous or meteoric matter, within the vast compass of the system, which is not amenable to this identical force, according to its magnitude, density and distance; and each is poised in its orbit and regulated in its motions with a nicety of reciprocal relations which can be expressed only in the language of mathematics.

“ Now of all this there is necessarily a correspondence in the *moral and spiritual universe*, if it so be that body and soul, matter and spirit, are correspondents and complements of each other. There is, then, certainly a great Center of *moral and spiritual*, as well as of a physical gravitation. If the material body of man, of the globe he stands on, and the whole system of mundane spheres consociated therewith is thus subjected to the attraction of a great physical center, so is man’s soul, and so are all human souls and spirits when in their normal relations, subject to some grand, sublime, invisible and eternal Center of spiritual attraction, the tendency of which is to progressively draw all souls to and unite them in Himself. Through his body man is related to the former of these centers; through his spirit he is related to the latter; and it is to these opposite yet corresponding forces of gravitation that an occult allusion is made by a wise man of old saying, that ‘the body shall return to the dust as it was, and the spirit shall return to God who gave it.’

“ Moreover, if the universal subjection of physical bodies to a common center of physical gravitation is the condition and source of all the unity, harmony and order there is in the physical universe, so the clear recognition by mankind of a common center of spiritual gravitation, with a strict obedience

thereto, is a necessary condition of that more perfect union, peace and harmony which will correspond to the order and harmony of the planetary and stellar universe, and realize all the old predictions concerning the latter day glory of the human race. For with such recognition, and such binding allegiance to a common central and spiritual Sun, each nation of the earth, each great branch of the human family, each consociation of mankind of whatever description, and even each individual, will spontaneously assume its appropriate orbit, will execute its complex gyres and revolutions, will pass regularly through its perihelion and aphelion points, its conjunctions and oppositions with other bodies, its subordinate and compensating interactions, retardations and accelerations, and will pass regularly through its alternating seasons of national, social, economic and spiritual, summer and winter, day and night, activity and repose—all useful in their respective places and seasons—and will perform all those interchanging and reciprocal functions needed for the individual and universal good.

II. HEAT AND LIGHT—LOVE AND WISDOM.

“ From the same great central sun of the cosmical system, thus far considered only as the center of common gravitation, flows forth *heat* and *light* to be distributed upon the planets and satellites according to their several needs, to give fertility and beauty to all. Without this supply of heat and light, planets would be enveloped in the icy mantles of eternal winter, and would roll in a sea of unchanging and everlasting darkness—barren, dead and useless. With this supply they are the homes of green forests and fields, of birds, flowers and fruits, and of races of sentient, intelligent and immortal beings.

“ And so also from the great *Spiritual Sun* of the inner and invisible universe, flows *spiritual* heat which is *Love*, and spiritual light which is *Wisdom*. By the former man is exalted, purified, spiritualized, and bound to his fellow man with ties of fraternal sympathy, and his whole interior nature is made beautiful and fragrant with heavenly affections. By the other he is guided into all truth and all useful actions, to bless himself and his fellow beings, and to honor and glorify the infinite Source of all blessings; and by receiving the two, man is transfigured into the image of his Maker, and nations are developed into the form, ruled by the laws and brought into the order and peace of heaven.

“ Now this great center of spiritual gravitation and this great source of spiritual heat which is Love, and of spiritual Light which is Wisdom, is that Infinite, Eternal, Creative, Over-ruling and Paternal Spirit who, in different languages, and by different nations has been designated by the different names of Brahma, Kneph, Ormuzd, Jehovah, Adonai, Allah, Theos, Deus, Gott and God.

“ That aspiration of love, of reverence, of devotion and that yearning desire to be nearer to Him, to be more like Him, and to be absorbed more and more into His spirit which, as an all controlling *moral* gravitation, *binds* and rebinds human souls to Him, is what we call ‘Religion.’* That beautifying, life-giving love which sensibly flows into the truly religious soul like a baptism of fire from a great spiritual sun, is the exceedingly great and inexpressible reward of a truly religious life; and that stable equipoise of the affections and rational faculties, and that clear and grand perception of Truth in all its relations, which, as true Wisdom, flows into the receptive mind by inspiration from this great central source of all Wisdom, is

* From *religo*, *religere*, to re-bind or re-tie.

that which dignifies, conserves and propagates the true religious sentiment, and so directs its practical operations as to make it a blessing and a joy to all and forever.

“These may be regarded as the broadest, most general and most absolutely self-evident principles of the *Universal Religion* that are set forth in the Great Book of Nature. On these principles all nations of the earth can, and we confidently predict will, agree; and by the use of the key thus furnished to the correct reading of this ‘elder scripture,’ this great apocalypse may, even without farther suggestions from us, be unraveled in its still higher and more specifically practical complications.”

The Speaker here took his seat as if intending these last words as the conclusion of his discourse. But the people said:

“Kind Sir, we have been edified and instructed by your novel and convincing mode of presenting the truth. Be kind enough to continue your discourse in the exposition of some of the particular points which it would seem must be involved in your general theme; and among other things, please unfold to us more clearly the teachings of this great astronomical Book, concerning the nature and grounds of Moral Responsibility between man and man and nation and nation.”

CHAPTER XXXI.

BASIC OUTLINES OF THE UNIVERSAL RELIGION.

PART II.

SPECIAL DOCTRINES AND MORAL LESSONS.

III. Moral responsibility taught by planetary laws; IV. Lessons of subordinate centers and orbits—Principalities, powers etc.; Parents and children; V. Lessons of diversities of degrees, and progress; VI. Lessons of comets; VII. Extra orbital motions; VIII. Eclipses, Lenses, Reflectors—Priests, Pastors and Teachers; IX. Consequences of non-recognition of a common center of gravity; Atheism uncenters and disintegrates; Universal non-religion would be universal social chaos.

III. MORAL RESPONSIBILITY.

IN answer to this request of the assembled people, the speaker proceeded as follows:

“It is my thought, venerable brothers, that a true lesson concerning Moral Responsibility may be read from the astronomical Book in this wise: Each planet is dependent for its very existence, its stability of position and all that pertains to it as a desirable mundane form, upon the central sun which holds it in gravitational allegiance, and supplies it with heat and light. If these binding relations and dependencies should be dissolved, the planet would instantly be reduced to a virtual nonentity. But the same central body which establishes and holds these relations with one planet, establishes and holds them with *all*. This fact necessitates *correlations* between

all the secondary and dependent bodies, and hence subordinate and mutual *dependencies* between them, of such nature as must be regulated by a common law prescribing to each those positions, courses and motions that may not be detrimental to the others. If, for example, a single planet or comet, ceasing to recognize allegiance to this central power, should break loose from its orbit and dash off in tangential courses through the orbits of its fellows, the unity of the system would be broken, the law of universal harmony would be infringed, and conflict and disorder would spread throughout the whole vast realm of creation. There is subsisting in the relations of these bodies, therefore, that which corresponds to *moral obligation*, whereby the preservation of order, justice and harmony is enjoined and whereby the violation of these principles is made to suffer corrective consequences.

“ Looking for the correspondences of these things in the moral and spiritual realm, we find that each man, and each society or national organization that embraces the principles of a man expanded to a larger scale, is by the peculiarities of his or its natural constitution and adaptations, set to a specific circle of movements which answers to a planetary *orbit*. In this circle or orbit, therefore, he is, by the obligation of natural law, enjoined to move in the regular order, and in harmony with the normal movements of all his fellows. If, as was said of the planet or comet, any one of these should break loose from his appropriate orbit and dash off in tangential courses through the orbits of others, perturbations would ensue which would necessarily affect, to a greater or less extent, the normal movements and conditions of others, and inflict injustice upon all. The commission of any crime or injustice, however great or small, by any individual association or nation, is a proof that the perpetrator is to that extent out of his or

its appropriate moral orbit, and by that displacement, perturbations are introduced into the moral universe which displace all others in some minute or greater degree. And thus it may be truly asserted, that if one sins, in whatever way, or however secretly, he sins in some degree against the whole moral universe.

“Now, as the great central sun of the cosmical system imperatively prescribes order and harmony in the positions and movements of his family of planets, so the great Spiritual Sun and impartial Father of mankind requires the observance of order and the practice of justice among all his children, and gives them the right to demand the same of each other. And such appears to be the true philosophy of moral obligation and accountability as read by the glossary of correspondences, from the Book of Nature.”

At this point there was an expression of delight upon many countenances, and the people said:

“These are the true foundation principles of all human society. Let them be acknowledged and obeyed, and stability, order and justice are assured. But now suffer us, O venerable teacher, to ask your explanation of the correspondences of the many *subordinate* centers of gravitation, such as those of satellites, and perhaps smaller and meteoric bodies, which move around the planet, while the planet, bearing them along with it, moves around the sun ?”

And the teacher responded:

IV. LESSONS OF SUBORDINATE CENTERS AND ORBITS.

“Before answering the question, let us endeavor to apprehend the extent of this principle of superior and subordinate centers and orbits. Let it be observed, then, that the great

sun of our solar system, according to mathematical deductions from certain motions among the stars, is revolving with all his retinue of planets and satellites, around some still more grand and interior sun. And so, prolonging the thought in the same direction, it may be conceived that even *that* sun, with all the stars of the galaxy, each itself being a sun with surrounding planets and satellites, is silently wending its sublime course around a still higher, grander and more interior Center;—and so the thoughts may go onward to centers still higher until the mind is lost in the depths of infinitude.

“It appears, then, that each attracting and attracted body, however great or small, is a *type* of all others; and whatever may be predicted of the offices of one, may, in some sense, be predicted of the offices of all the others, but on either a higher or lower plane, as the case may be.

“And, if it is a law that the sun should obey the more interior suns, so it is the *same* law that the planets should obey the suns, and that satellites should obey the planets, and that even the supposed invisible meteoric masses that float through space should obey the satellites, and also even the larger meteors that have the power to attract them; and finally, that every mass or particle of matter owes some degree of gravitational allegiance to every superior mass or particle.

“The correspondential lesson of all this is expressed in an old book (which, indeed, is made up of excerpts and translations of the still older and larger Book of Nature) in the saying that God, the great spiritual sun, has appointed principalities, powers, mights and dominions in the heavens and in the earth; that he has given to mankind apostles and prophets and evangelists and pastors and teachers—all as diminutive types of Himself; that every soul should be subject to the higher powers, for there is no power but of God; that the

powers that be are ordained of God; that whosoever, therefore, resisteth the power resisteth the ordinance of God, and whosoever rejecteth the superior wisdom rejecteth the wisdom of God. It is also a manifest correspondence of these astronomical facts, that pupils are teachers of pupils in still lower degrees, and teachers are pupils of teachers in still higher degrees, from the lowest neophyte up through the realms of angels and archangels and still onward through the infinite depths of the Wisdom of God,—all of which, however, is infinitely generalized and mystically involved in the lowest and minutest form of a perfect divine type—just as a universe is typified by a molecule, or a world by an atom.

“ Moreover, these principalities, powers, mighty dominions, apostles, prophets, evangelists, pastors and teachers, while *children* of a higher parentage, are fathers and mothers of the weaker ones placed in their charge. These it is their office to nourish in all wisdom and goodness, and to lead forward into realms of divine light and love as *they* are led, until in the final convergence of all into the infinite ocean of Divine Love and Wisdom, each can say, ‘Here am I, Lord, and the children whom Thou hast given me.’

“ There is an aspect of this natural symbolism that conveys an important lesson of another kind: As each particle and mass of matter is gravitatively loyal to a superior particle or mass until it can find a superior source of attraction and as each satellite, planet and sun yields allegiance to its given center of motion for want of a still superior source of direct attraction; so in the moral world, each should loyally cleave to the form of government, creed or faith under which he was born, *until he can find a better one*; but on the other hand, as in the physical, so in the moral world, each should be open and obedient to

any *higher* light and influence that may at any time come to him, that thus leaving the first crude principles of doctrine, he may 'go on unto perfection.' Therefore let Brahminists, Buddhists, Parsees, Mohammedans, Christians, and among the latter, Catholics, Lutherans, Calvinists, Arminians, Unitarians, Universalists, remain loyal to the faith in which they have been taught, consenting that their neighbors should do the same, *until they can see farther*; but let no one imagine that he is loyal either to truth, humanity or God, so long as he bars the gates of his mind against the floods of the infinitude of Divine Wisdom which lie beyond, through whatever channels or by whatever instrumentalities these may come to him.

V. LESSON OF DIVERSITIES OF DEGREES AND PROGRESS.

"Let it now be observed that all these varieties of conditions, forms, movements and operations in the cosmical system, great and small, are necessary to make up a universe, which, in process of Creation, rises from the lowest and crudest to the highest and most perfect forms. At first the planets and even suns were 'without form and void.' Born out of the preexisting masses of floating nebulæ and resulting from the gradual fluxion of inchoate matter upon gravitating centers, earth, water and air must, for inconceivable periods, have remained undistinguishable. Emerging at length, from these chaotic conditions, another incalculable period of transition ensued, during which the planet became fitted for the habitation of man. The boundless exuberance of divine love, wisdom and energy, translating themselves into various formative mundane forces, did not suffer these intermediate conditions to go to waste, but peopled the earth with such low and simple animal forms as then could alone exist. Necessarily it was

the nature of these to prey upon each other and to wage mutual war for the possession of that which was needful to each—thus introducing that struggle for existence which admitted only of the triumph and survival of the strongest and most worthy; and by that means keeping the current of progress flowing perpetually onward to more and still more worthy forms, crowned at length by the first crude specimens of manhood.

“Thence, upon the scale of humanity this *same* line of progress and under the *same* law, necessarily had to be repeated. The first forms of men, with small retreating brains, prognathous jaws and long arms, and feeding upon nuts and roots and the flesh of their human enemies and of such small animals as they were able to kill by the aid of clubs and stones, and subsequently of that most useful of all primeval inventions, the bow and arrow, these, our prehistoric ancestors, must, judging from their remains still found, have dwelt upon the earth not less than a hundred thousand years before the first dawn of civilization.

“Saurians, dragons, serpents, wolves, hyenas, cave bears, anthropoid apes, simioid men, troglodites, murdering cannibals, wandering nomads and warring barbarian tribes are but the lower and necessary rounds in the ladder by which *progress* has ascended to its present altitude; even as *we* in our turn are also rounds in the same ladder, leading to future degrees in this world or some other, as much higher than we, as we are now higher than they. These anterior and inferior forms and degrees came in their appropriate time and have served their useful purposes; and if they have not yet all departed from us, the best we can do with them is to keep the wolves and hyenas out of the sheep-folds, and confined to the remote forests where they can do no mischief, and to surround the remaining

types of savage human life—thieves, robbers, murderers and such like—with the restraints of wise, humane and stringently enforced laws which will render them powerless for harm, and at the same time subject them to those educating, moralizing and spiritualizing influences that will tend to develop the immortal germs of divinity that still lie hidden somewhere in the dark recesses of their natures.

“Thus may we see that all are, in some sense, and for a time, necessary parts of the grand machinery of God’s universal providence and government; and thus may we look religiously with patience and with hope, even upon the worst and lowest devils, considering all evils as but incidental and temporary deflection from the divine rays by the sluggishness of the gross matter with which the Deity builds the Universe, and discerning through all the oneness of purpose and design, which is **UNIVERSAL GOOD**.

VI. LESSON OF COMETS.

“Comets are bodies composed of loosely aggregated and mostly nebulous materials, unformed, *‘unprogressed’* as some would say, and moving usually in extremely elliptical orbits. For a few days, while passing its perihelion point, the comet will bathe and glow in the immediate atmosphere of the sun. After clothing itself with the heat and light of the solar substance, and expanding itself to a greatness which we may imagine it vainly conceives to be its own, it dashes off again, with great velocity, into space, and in a few weeks or months it is beyond the space-penetrating power of the largest telescopes. It is gone, and whither, O whither? Plunged into the boundless depths of dark, cold ether! A decade elapses, or perhaps a century, five hundred, a thousand, two thousand or

even three thousand years, as in some cases, and all have forgotten the wanderer; when an astronomer, with telescope casually directed to a certain point in the heavens, discerns a faintly perceptible whitish haze. It approaches, and becomes more visible, and the curves of its motion is observed, and the elements of its orbit are calculated; and lo! it is that same wanderer, thought to be lost, now cold and pale, slowly and tremulously wending its way back to that same parental fountain of light and heat upon which it had heedlessly turned its back long years or even ages before.

“Translated by the rule of correspondences, this proves to be the identical story of that hale, ruddy and self-confident youth who demanded of his father the portion of goods that fell to him by inheritance. With these he took his journey into a far country, and spent his substance in riotous living; and when he had reduced himself to the extremity of want and despair, he began to soliloquize, ‘How many servants are in my father’s house who have bread enough and to spare and I perish with hunger. I will arise and go to my father and say, Father I have sinned against heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants.’

“And the Divine Father who is here represented saw the wanderer coming when afar off, and ran out to meet him, and welcomed him home again to his mansion with all its heavenly riches; and the angels rejoiced and folded their loving arms around him and said, ‘O brother, precious, long lost brother, welcome ! welcome home again !’

“That great, infinite Spirit whom the human race will yet concur in calling ‘Father,’ ejects none of his children from his paternal mansion, casts no man into hell, but leaves each in the moral liberty to choose for himself either heaven or

hell, and to go and return at their own option, leaving His doors open to eternity for the reception of such dilatory laggards as may still hesitate to renounce their own disorderly and miserable ways and humbly conform to the rules of the divine household."

And as the speaker uttered these last words, the countenances of the hearers grew brighter, and in the pause of the discourse they spoke to each other in subdued voices and said:

"So, then, indeed, He is the impartial Father of all—of Brahminist and Jew; of Parsee and Mohammedan; of Buddhist and Christian; of Catholic and Protestant! And so, then, we are all brethren, even the poor prodigal—all brethren. Say on, worthy teacher; we are delighted with your words."

And the speaker, opening another theme, said:

VII. EXTRA ORBITAL MOTIONS.

"In the divine constitution of the *physical* universe, where there are no counter volitions, and all things are in mechanical subjection to forces accurately apportioned and directed for their government, positions and movements in assigned orbits of course observe the fixedness and accuracy of mathematics. But in the immature degrees of the moral creation, where free volitions of finite intelligences necessarily play a part, position and movements are not always normal and orderly, though we do not now say that under the omnipotent and eternal overruling of the divine moral forces, the aberrations are not all destined to be ultimately corrected. Thus, he who does not, without prejudice, receive new truths when proved to be such, and he who from prejudice, bigotry and willful blindness cleaves to old creeds when they are clearly

shown to be erroneous; or he who, knowing the truth, refuses or neglects to obey its moral mandates, under the predominating desire to follow some imagination or lust of his own, is out of his appropriate moral orbit, and is compounding and mixing rays of decomposed light with streaks of darkness, and instituting factitious gravitating forces to suit his own whims or lusts, which are quite different from the orderly forces that would control him in his normal and divinely appointed orbit.

“In addition to this, let it be also remembered, that as each planet and satellite has its own appropriate orbit, suited alone to its own nature, in which alone its own proper motions and offices can be performed—so each person has his own appropriate *moral* orbit, which differs in some respects from all others; and there, and there alone, he can perform his proper uses in harmony with all others. Propagandists of the truth, therefore, should be reminded that in their labors for the *general* unity of the faith they should carefully abstain from all efforts to persuade or force others unnaturally, into *their own* specific lines and peculiarities of mental and moral action, seeing that in so doing they would virtually destroy them.

VIII. ECLIPSES, LENSES, REFLECTORS, PRIESTS, PASTORS AND TEACHERS.

“An eclipse of the sun is when a satellite comes between the primary planet and the sun, intercepting the light of the latter; an eclipse of the moon or other satellite is when the primary planet comes between the satellite and the sun, cutting off the light of the sun from the satellite. The office of the satellite (as a merely incidental utilization, it may be admitted) is to receive the direct rays of the sun and reflect them back upon a *night* side of the primary planet.

“The correspondential lesson relates to the human lights and spiritual leaders of mankind. It imports that he is a legitimate priest and pastor who, in self-abnegation, holds himself as a *colorless and transparent lens* to focalize the rays of divine love and wisdom, upon cold, dark souls, thence calmly trusting to God for the vivifying and regenerating results. He is a legitimate teacher, who, as a moon, casts the reflected light of *faith* upon the dark places of the human soul, without absorbing, decomposing or in any way changing its rays in the impure atmosphere of his own selfhood. But if either of these presumptuously assumes the place and affects to exercise the authority of that God of whom, at most, he is but a mere messenger and minister, he by this act throws himself between man and his God, and becomes an *eclipse* upon the Divine Sun, obstructing rather than giving efficacy to its rays, and casts shadows of darkness rather than beams of light upon human souls.

IX. CONSEQUENCES OF THE NON-RECOGNITION OF A COMMON CENTER OF GRAVITY.

“In a maturely developed solar system, such as our own, the non-recognition, by any of the planetary bodies, of a common center of gravitation, would be impossible. If there could be such a phenomenon as a planet severing the cords of connection which bind it to the sun, the disorder in the system which would ensue might be readily imagined. Its attractions would then be *only* upon its own center, involving a selfish application of force, the tendency of which, in enlargement, would be to usurp the control of all things without as well as within—thus clashing with a universality of dissentients, exhausting its limited power in disseminating cosmic war and disorder, and

finally succumbing as the weaker power and becoming extinct.

“In the moral world, which is the world of human passions and volitions often misdirected, there does sometimes occur the strange and unnatural phenomenon of non-recognition and utter denial of a Great Common Center of moral gravitation. There are persons who deny the existence of a God, and boldly proclaim their ability to manage the affairs of their bodies and souls (if they have souls) without Him; and religion with its binding and regulating laws is by them regarded as mere ignorant and tyrannical superstition.

“During times of social and spiritual transition, like the present, minds of this class are usually multiplied and are apt to make themselves conspicuous as agitators; and Atheism, or ‘Nihilism’ (nothingism) as it is sometimes called, is extensively the creed, or rather non-creed, of the advocates of various schemes of Socialism and Communism.* But it is impossible that these persons can have any dominating attractions higher than themselves; any orbits larger than their own selfish interests and pleasures; any aspirations which reach beyond the sphere of lust. They are like bodies of cosmic matter moving through the siderial spaces without controlling centers, without fixed courses, now dashing at one, and now at another of their planetary companions into whose sphere of attraction they may chance to come—a perpetual menace to the established order of things—and finally plunging into the darkness of the fathomless spaces, to be seen no more. A sacred writer has fittingly characterized these persons as ‘wandering stars, to whom is reserved the blackness of darkness forever.’

“Just for the very reason that Atheists have no great center

* Nobilling, the communist and would be regicide, when arrested for firing his bullets at the Emperor William, is reported to have said: “Yes, I did it and meant to kill him. *We have got rid of God and have no need of kings.*”

of moral gravitation in common with others, and hence no open course of moral movement whose aim is above self, it logically follows that their influence in society must always be subversive, disintegrating, tending to unsettle all things and to settle nothing. If they ever band together, it is always more to subvert and destroy than it is to build; and if they should succeed in accomplishing the destruction of those institutions of society against which they unite in a common warfare under the impulse of a common hate, their natural tendency would be to dissolve again into chaotic individualism, or to battle with each other until the strong should have subjugated the weak. For, having no common and central tie of Fatherhood, how could they have any common bond of Brotherhood?

“The self-evident lesson of all this, reduced to few words is—Universal non-religion would be compatible alone with universal moral and social chaos—while on the other hand, that universal order and harmony of the human race, and that reciprocating and compensating interaction of the parts of the same which may find their type in the order and economy of cosmical system, can alone be brought about by the universal vitalization of the human race by the power and life of a Universal Religion.

CHAPTER XXXII.

BASIC OUTLINES OF THE UNIVERSAL RELIGION.

PART III.

SOME HIGHER MYSTERIES DISCLOSED.

The speaker urged to still continue his discourse; X. *Concerning the Eternal Creative, Generative and Regenerative Logos, Word or Wisdom;* Nebular theory; Sevenfold order of Creation; XI. *Divine embodiments in matter in the process of creation;* Eternal Dualism; Origin of Evil; Ground of Correspondences; A pause, and canvass of the audience; The speaker urged still to continue; XII. *Divine Incarnation or the Logos made flesh;* Characteristics and titles of the Divine Man; XIII. *Concerning Vicarious Atonement;* True and false views of this doctrine; XIV. Salvation, and in what does it consist? Prejudice aroused, and small parties secede from the council; Criticisms and the gray-haired Scribe's answer; Hé continues; XV. PRAYER; XVI. Individual and social worship; XVII. *The Universal Hierarchy*—Conclusion of the gray-haired Scribe's discourse; Conclusion of the book.

AT the close of these sentences there was another pause, during which the people said:

“ Worthy Sage, you have taught us wisely, and you have comforted us and made us better men. Your sentences are logical, your positions are self-evident, and your doctrines are morally sound; and if there is the slightest dissent in all this vast assembly from any of your teachings, it cannot relate to any point that is essential. We verily believe that to this extent you have brought to our view the underlying principles of the UNIVERSAL RELIGION; but we would learn more. Tell us,

we beseech you, something farther and more definite about the connection between the universe and the Divine Spirit, and explain to us more clearly the ultimate basis upon which rests the correspondences of which you speak, between the two."

And the gray-haired Scribe answered:

"In order to properly respond to your wishes, worthy brothers, I shall find it necessary to invoke the resources of a branch of philosophy at once more sublime and more abstruse than any I have yet opened to you, and the proper understanding of which will be essential, or even possible, only to the *learned*—the teachers of mankind, such as yourselves here assembled are to be. I will however, lay before you the following thoughts, which all well organized and properly developed minds may understand and appreciate if they will.

X. CONCERNING THE ETERNAL CREATIVE, GENERATIVE AND
REGENERATIVE LOGOS, WORD OR WISDOM.

"By analyzing our thesis thus far proclaimed, brothers, you will perceive that it rests upon the axiom, That *there is an Infinite and Eternal God, and an infinite and eternal something that is NOT God*; that these two exist in antithetical and complementary relations to each other, as active and passive, positive and negative, formative and plastic, masculine and feminine, spirit and matter; and that this is the basis of the corresponding dualisms thence proceeding through all nature.

"While we allow that proposition to rest where it is for the present, I now invite you to lift up your eyes to the nocturnal heavens, glowing with innumerable stars and galaxies of different distances and magnitudes, some of which are so remote that many thousand years are consumed in the passage of a ray of light from them to our earth. These stars and galaxies, when maturely formed, are known to be suns and

clusters of suns, some of which doubtless are surrounded by families of planets like those surrounding our own sun. Applying the powerful telescope to the mysterious intricacies of these celestial spaces, cosmical bodies are found *in all stages* of the process of formation, from gaseous inception to solidified completeness—thus with the aid of certain spectroscopic tests, affording such ocular proof of the *Nebular Theory of Creation* that few cosmologists at this day have any remaining doubt of its truthfulness.

“These several stages of creation, from first to last, may be traced rationally and by observed data, as follows:

“1. CHAOS. Antedating all forms of which sensuous conception can take cognizance, the mind naturally conceives of a *pleroma* of diffused atoms, yet without perceptible gravitational motions or chemical affinities, and with no distinct lines of segregating divisions—crude and seemingly purposeless.

“2. CRUDE FORMS. By shrinkage these boundless fields of vapor crack up into masses of immeasurable magnitude and indefinite angular shapes, with vast and gradually widening chasms of space between them, void of everything except the eternal ether.*

“3. NUCLEATION. These masses next develop each distinct nuclei or gravitating centers, superior and subordinate, one or many, according to their magnitudes and the regularities or irregularities of their original shapes.

“4. SOLARIZATION. These masses next become galaxies, the larger of them with innumerable nebulous suns, each extending its gaseous mass to the remotest extreme of the territory subsequently to be occupied by the planets into which these gases are to be condensed.

* The cleavage of rocks *in situ* and the checkered shrinkage of oily substances floating on the surface of colored water, illustrate this principle.

“5. ANNULATION. The next stage is that of the formation of *nebulous rings* and belts around these suns, from the materials of their gaseous envelopes, similar to the rings of Saturn—these rings moving in gyres around their solar centers.

“6. PLANETIZATION. The next process is the breaking of these rings and the transformation of each into a spheroidal fiery mass—which, assuming an orbit round its central sun, becomes the inception of a planet.

“7. GEOGENY. By cooling the condensation of vapor, the formation of seas, atmosphere and dry land, and by passing through all the successive stages of geological formation, the planet, at length, becomes fitted as a habitation for immortal intelligences who are capable, in some degree, of understanding all these sublime processes which rendered possible his introduction into being, and capable also of recognizing something of the wisdom and goodness of that Almighty Mind who planned and executed this whole stupendous work.

“Anteceding the very first of these stages in the genesis of the universe, we have already found matter and spirit or the active and passive principles as the dual and Eternal Factors necessary to the production of the grand result. Without spirit, matter could not have become impregnated, but would forever have remained motionless and dead. Without matter as the static substance out of which to build the universe, the latter could never have been constructed; for it would violate the laws of thought to say that even omnipotence can make something out of nothing. It was infinite spirit, therefore, in which, from eternity to eternity resides all power, that translated itself into all the forces which successively impregnated previously forceless matter, and originated the complex motions, aggregations, dilations, contractions and circulations, which, passing upwards through the seven consecutive cosmic

degrees, just now enumerated, brought the system to a state of relative completeness.

“Translated into the language of man, therefore, the reading of this grand revelation of generative mystery seems to be:

“In the beginning was the Word (*Logos* or divine generative and regenerative Wisdom) and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him (the Word or *Logos*) and without Him was not anything made that was made.”

XI. DIVINE EMBODIMENTS IN MATTER IN THE PROCESS OF
CREATION.

“Starting from the axiom of the Eternal Dualism of the distinctive principles, matter and spirit, the modus of this *pan-genes*is, somewhat improperly called ‘Creation,’ is plainly that of a *perpetual and eternal effort* on the part of Divine Spirit, by His *Logos* or generative and regenerative Wisdom, to embody himself in matter. In this process, the beginning of all beginnings must necessarily be at the lowest point of the lowest series; thence proceeding by regular gradations or successions of degrees until that series is complete; thence making that series, in turn, the relatively chaotic basis of another genesis; thence proceeding in like manner to another and another, until the whole series of the ‘generations of heaven and earth’ is complete. We have, then, as the most comprehensive of all Trinities, matter, spirit and universe, the latter being the product and participant of both the former.

We have called this process in its generals and particulars, a process of *generation* rather than of *creation*, because the word ‘creation’ by usage has acquired a meaning in some respects misleading to the mind in search of a sound philosophy on this

subject. Now the process of generation is that of the infusion of vital and formative forces into non-vital or *relatively* non-vital and formless materials, and the formation of the same into tissues, organs and a body in its totality, in which the generating spirit can dwell in such degree as the degree or plane of the body by correspondence renders possible. Thus in the astronomical universe as a whole and in each of its complete typical parts, down even to the little tiny plant or flower, the Divine Generative Spirit has a vital and potential embodiment, in precise correspondence with the plane or degree of the organism or of its included and corresponding suborganisms; and all the convertible forms of *force* active in any cosmic or other organism—thermal, gravitational, electric, magnetic, chemical or nervous—are *outflows and modifications of the one original, infinite spiritual force which is DIVINE POWER*. This force or power flowing into, building up, and afterwards *residing* in the universal forms of nature makes the words of the poet true:

‘All are but parts of a stupendous whole,
Whose body Nature is, and God the Soul.’

“But not in any *pantheistic* sense is this true, as some have understood it; for it is to be remembered that the eternal distinction between matter and spirit is preserved throughout this scheme, and that matter is not spirit nor spirit matter; that the body is not the soul nor the soul the body; hence that the universe is not God, nor is God the universe—any more than the house is the man who builds it and lives in it or the man the house. And in this great universal Body of God every sun is as it were a ganglion; every system and galaxy is as a nervous plexus; every tree, plant and flower existing upon the surface of the innumerable earths in the universe is as a vital molecule or blood corpuscle; while through the whole infinitude

of parts of the whole infinite mass are diffused an infinitude of interblending cords and currents of sympathy which in the totality of pulsating harmonies and interchanging action, give forth the ideal 'music of the spheres.' And this sublime music admits of no jar nor discord except at points where the generative process eternally going on encounters the yet equal or over-balancing *reaction* of dead and static matter, and hence where the conquest of divine order over chaos is as yet incomplete.*

"The working of the same Divine Spirit by the same fixed laws of the series, in and through each of these systems of creation (or rather *generation*), and through all their objective finalities in the human world—such as the human physical and mental constitution, human society, the cycles of history, etc.—lays the basis, establishes the absolute necessity, and gives the exposition, of that law of *Correspondences* which we have seen runs through the whole universe, making all the parts of the same, the types, the echoes, and the infallible exponents of each other.

"Thus is God embodied in the Universe, and manifests Himself in all cosmic and vital movements in the grandest and in the most minute forms of matter, and thus may we commune with Him in all forms and degrees of the system of nature, from the most ponderous orb that rolls in ether to the modest little violet that hides its blushes under the herbage at our feet.

"These axioms, brothers, I regard as exceedingly important in their bearings upon the whole circle of possible human

* In just this point lies the true philosophy of the origin of all evil, physical and moral—a question which has baffled metaphysicians from time immemorial and which never can be rationally solved without admitting as the basis of our reasoning, an *Eternal Dualism* of Matter and Spirit, out of which the organized universe is gradually and progressively born as a third term.

thoughts, affections and experiences, and this sense of their importance makes me desirous to know whether you clearly apprehend the statements and illustrations by which I have endeavored to make them plain. Please consult among yourselves during the recess of the next half hour, and let me know how they strike your minds."

During the interval the assembly resolved itself into numerous conversational groups in which the themes of the Speaker's last remarks were discussed. Some who did not quite understand, asked and received explanations from those who did; and the general sentiment upon the merits of the question being entirely harmonious, the assembly deputized one of its members to return its answer to the sage, at the close of the appointed interval. He spoke as follows:

"Venerable teacher, we have, at your request, compared our several apprehensions of the philosophic statements last made by you, and find that their clearness and self-evident truthfulness, though requiring close attention to preserve the connection, leave little room for misunderstanding or even difference of apprehension as to their import. Their only apparent obscurity is merely incidental to their novelty; and as novelty gives place to familiarity by a few repetitions, we see not why these newly announced and profound truths may not become as easily comprehensible as the most familiar of the received axioms of science and philosophy. You have simply presented us the doctrine of *Evolution* resolved into its basic principles. In your presentation of the subject, you eliminate the sophistry which supposes that the thing moved, moves itself; that the thing developed, develops itself; that the thing evolved, evolves *itself*; which is about as consistent as it would be to suppose that a man can lift himself to the moon by a tension on the skirts of his own garments. You have substituted

this sophism by your philosophical *dualism* which supposes an eternal *static* and an eternal dynamic hypostasis; thus, in the last analysis, referring all motion and evolutionary activity to the directing as well as impelling power of the Deity. For this important service which you have rendered to true philosophy as well as to true religion, this august assembly bids me tender you its sincere thanks."

The teacher resumed:

"It gratifies me, brothers, to learn that you have so clearly and truly apprehended my meaning on so profound a subject. And now I fain would carry your minds one or two steps farther in this same general direction; and yet a sense of delicacy restrains me from proceeding without first frankly indicating the tendency of the next thoughts, and asking your permission to proceed. While lying directly in the line of our inquiries for the Basic Principles of the Universal Religion, they will exhibit the foundation axioms of the true philosophy of Christianity, yet not exactly as this system is now generally understood in the world. My manner thus far will serve as a pledge to you that I will eschew dogmatism and deal only with philosophy; and on this condition I ask the consent of non-Christians as well as Christians of this assembly to go on?"

And the multitude, including all classes, exclaimed as with one voice,

"Say on, O thou of the white locks of wisdom and the voice of logic—say on, and we will hear thee, not only patiently but gladly, to the end of thy discourse!"

Then the gray-haired Scribe continued:

XII. DIVINE INCARNATION OR THE LOGOS MADE FLESH.

"Though the point to which your attention is now specially invited is logically involved in that which precedes, its

importance is such as to demand for it a special treatment in order that it may be more clearly apprehended. If by the eternal generative effort of His own vitalizing, potentializing and organizing Spirit, God has embodied Himself in the cosmical universe and lower living kingdoms and forms, each in its degree, it is impossible to suppose that this divine generative process can *stop* here, especially as there is a still higher object as yet unattained, and for the accomplishment of which all these antecedent evolutions are merely tentative steps. God seeks to embody Himself, not only as to His potential energy and His mechanical skill, in the construction and movements of the cosmic universe, but in a still higher grade and structure of matter in which He can dwell in the exercise of all His moral perfections and even in their sympathizing manifestation and expression to His children. But it is only in the structure of *Man*, generated and regenerated up to the plane of moral perfection, and thus standing as the image of God, that the Divine Spirit can dwell in the integrity and convergent fullness of His Love and Wisdom, as in a microcosm of earth and Heaven.

“ This divine incarnation, or embodiment in human flesh, was idealized in the sacred symbols and prophetic foreshadowings of the old dispensations; in the providential structures of hierarchies and nations, which, in principle, are the expanded and detailed forms of divine manhood; in the cycles of human history which, as embodied aeons are but enlarged representations of the life of a man; in the architectural forms of temples patterned after images shown in the heavens, and which were representatives of the truer and higher temple in which the spirit of God dwells—namely, the human body.

“ How clearly philosophical and self-evident therefore, is the doctrine of the ultimate incarnation of God, or His

embodiment and manifestation in the flesh, and in the form of *Man*, as the crowning work of all subcelestial generations ! And of the being in whom this divine incarnation is accomplished fully on the moral plane, whoever he may be, it may be truly said in every moral sense of the phraseology, that he is ‘Emmanuel, God with us;’ that he is the eternal generative and regenerative Logos or ‘Word made flesh and dwelling among men;’ that he is ‘one with the Father;’ that he is the Way, the Truth and the Life; that in him ‘dwells all the fullness of the Godhead bodily;’ that he is the image of the invisible God, the firstborn of every (perfected) creature; that he is the brightness of the Father’s glory and the express image of His person; that he is the Alpha and the Omega, the Beginning and the End, the First and the Last, brought within the sphere of human ultimates, and the cognitions of the human mind.

“ A being thus divinely constituted in all the harmonious parts and faculties of his spiritual structure, would naturally, in passing from this to a higher and spiritual world, assume a dignity and precedence over all angels, principalities, powers, mighty and dominions *in the heavens belonging to this planet* (we say nothing now about the heavens of other planets and their own Specific ‘ Sons of God’), and would rule over them all as king of kings and Lord of lords, until the grand consummation of his work in their universal perfection, when he would ‘deliver up the kingdom to God, the Father, that God might be *all in all*.’

“ My brethren of the various oriental religions, if your Gotama Buddha, your Krishna, your Mohammed, or any other of your revered leaders, answers to you this exalted ideal, continue, we beseech you, to worship God the Father in and through him, as in so doing you would be honoring the same divine generating and regenerating *Logos* under the name of

your leader. At the same time, I submit to you that no standard that is *lower* than this can meet the conditions of the highest truth or human wants.

XIII. CONCERNING VICARIOUS ATONEMENT.

“Not as this doctrine has been generally taught is it either true or honoring to God or directly useful to mankind. The supposition that the infinitely loving Father of all holds any of His erring children under an infinite curse and penalty for the sins they have committed, or that were committed by their forefathers, and that He is placated for these offenses by the substitution of his own innocent Son to suffer the penalty, is but a remnant of the ignorance and barbarism of the darker ages—and happily it is fast passing away—but the assumption by the higher, the purer and the stronger, of the burdens of the low, the poor and the miserable, is not only a truth of nature, but one of the highest and most blessed of all truths.

“Recurring for proof to our standard source of cosmical types, let us ask, What would our earth and her sister planets be were it not for the great sun which guards and watches over them, and ministers to them? They would be cold, dark, verdureless, uninhabited, useless, *dead*. And what is the sun doing but constantly pouring forth that light and heat which enliven, adorn and beautify his whole planetary family? And thus he is *giving himself* to those who are needy, exhausting his own vitality in their behalf; dying that they may live—and without a recuperative supply, in like manner, from some still higher source of emanation, the time would come when even he would become exhausted and extinct.

“And so the Incarnate *Logos*, whoever he may be, as the great spiritual sun under the Father, must necessarily be constantly

giving forth his own spiritual and inspiring radiations to those who need and will accept of them—constantly taking upon himself our infirmities and bearing our sickness—constantly giving *himself* the just for the unjust, that he might bring us to God—in that sense (and that alone) constantly acting as our mediator and intercessor. And so, if we as his followers would show to the world that any sparks of Divinity have become incarnate in us, we too must go down to the wretched, the lowly and the sinful, with helping hands, assuming their burdens and sharing their sufferings; and those who would be chief among us must become the ministers and servants of all. This, then, is the true doctrine of VICARIOUS ATONEMENT.

XIV. SALVATION AND IN WHAT DOES IT CONSIST?

“ Only in a remote and secondary sense does salvation consist in deliverance from an external hell, or an admission into an external heaven. The unalterably good and divinely strong man would not be unhappy in the lowest hell, and among the worst of demons, if he *could* be there; while the bad man, wedded to sinful gratifications, would, placed in an external heaven, find its very atmosphere and the society of the angels a source of intolerable torture. But salvation, as, indeed, the word in its *primal* sense implies, consists in being morally and spiritually *whole, sound, healthy*. In other words, it consists in being regenerated up to the normal standard of interior divineness in all the spiritual faculties and powers, thus being assimilated to the sphere of angels and having the Kingdom of God or of heaven within. In short, it consists, when thoroughly complete, in being divinely incarnated and becoming a temple in which the spirit of God dwells. Such is the definition of this word and state of ‘Salvation,’ which seems to be given by

the universal analogies of nature the voice of reason and the intuitions of the human soul."

The speaker again paused for a brief space. It was noticed that while he was dwelling upon the last three points, many persons crowded more closely around him and listened with unwonted interest. As he concluded, those of the oriental religions exclaimed: "If *that* be Christianity, and if the divine man and human divinity whom you have described is truly the Christ; and if the view of atonement and salvation which you have given is really the one that is set forth in the Christian scheme, properly interpreted, then we have nothing to object. It seems entirely rational, consistent, and, we must admit, beautiful. We will maturely consider the subject in this new light; and unless some flaw in your statement develops itself, of which we cannot now conceive, we do not see why we may not admit this new doctrine, cheerfully and joyfully."

Even many of the Christians received this new exposition of the scheme of Christianity with favor, and said that the speaker had thrown a new light upon the subject, whereby their affections and their reason were now brought, for the first time, into harmony.

But it was observed also that while many persons drew more closely around the speaker, a considerable number receded farther from him, and at the close of these remarks, were standing in groups, with their backs towards him, on the outskirts of the congregation, talking and gesticulating in such manner as to indicate that they were displeased. A messenger was despatched to ascertain the cause of their movements, who soon returned and reported that he heard some of them say that the gray-haired scribe had never been ordained by a successor of the apostles and therefore he was not *authorized* to teach Christianity; others pronounced him a daring heretic

in not recognizing the Holy Trinity of three separate and equal intelligent personalities in one God; others said he had frittered away the doctrine of the substitution of the sufferings of Christ as an offering to divine justice in satisfaction for the crimes of the sinner; others declaimed against the sacrilege of attempting to explain the mysteries of Christianity by philosophy, whereas Christianity was obviously not a philosophy but a faith to be defined only by the Church; and one venerable-looking old gentleman, in pontifical robes, wearing a mitre on his head and bearing a crosier in his hand, was heard to express his abhorrence of the tenet that the Universe was made by God out of preexistent substance, in contradiction of one of the plainest declarations of the true faith, that the universe was made out of **NOTHING**.

“My brethren,” said the gray-haired Scribe, “these persons have gone out from us because they were not of us. The object of our present convocation is to find, if possible, the basic principles of a religion on which mankind universally can agree and meet as brethren. These dissentients, who are expressing their dissatisfaction, must have some *different* object in view, as scarcely one of them, in his more rational moments, will suppose that his creed in its present form, has the slightest chance of ever being accepted even by the whole of Christendom, to say nothing of the whole world of mankind. Our only duty towards them is to abstain from useless disputation with them, treat them with tenderness, and leave them to the all-powerful educating influences of the age, in full faith that they will grow more truly wise as time rolls on.

“And now, brothers, permit me to finish this long discourse by the introduction of two or three more points which I deem practically important.

XV. PRAYER.

“ What is the voice of nature, interpreted by correspondences, on the subject of Prayer ?

“ We have already shown that the sun, which is the source of physical heat and light, is in correspondence with the Deity, who is the great source of spiritual heat which is love, and of spiritual light which is Wisdom.

“ Behold then, the little flower; how at the dawn of morning it opens its petals to receive the light and heat of the sun. It is at prayer and it receives that for which it asks, that for which it opens its heart; growing, developing bright colors and becoming beautiful and fragrant as it drinks in the rays. Plants and trees that are shadowed on three sides send forth their branches most vigorously toward the side from which the most light comes, and if we might except the noisome fungus, the owl and bat, and the correspondences of these in the moral world, which love darkness rather than light because their deeds are evil, it is the nature of all living things to seek the light.

“ Prayer is therefore the natural act of the soul that feels its need of God’s light and love, and of the protecting and energizing influence of God’s power.

“ It is the *rappo*rt of the soul with the fountain of all good, and the attitude of receptivity without which blessings could not flow to it except indirectly and for the most part inappreciably. On this natural basis then rest the words:

“ ‘ Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.’ And such is the basic idea in true philosophy of PRAYER.

XVI. INDIVIDUAL AND SOCIAL WORSHIP.

“ In this comprehensive view of the outer creation, and its

interior divine life, the universe becomes a grand temple of the living God, in which the individual in his solitary rambles through fields and through forests, groves and gardens, on the mountain tops and by the ocean shore, and as he gazes at night into the clear starry heavens, may always be in an attitude of worship, discerning God in all things and saying in his heart, 'How wonderful as well as beautiful are thy works, Oh God; in wisdom hast thou made them all! and happy is he who understands the sublime science of correspondences, and thus in the works of God is enabled to read his eternal word, and in some degree to translate the same even into the language of man.'

" But not to the full extent can man enjoy any blessing unless he shares it with others, and worship must hence be *social* as well as solitary in order that its full power to bless may be developed and enjoyed. For this reason there should continue to be chapels and shrines of prayer, and magnificent temples, and solemn impressive ceremonials.

" These places should be architecturally constructed and furnished according to the rules of *correspondences*, and all the ceremonials performed in them should bear relation to those truths and divine principles desired to be incarnated in the souls of the worshipers.

" Every aisle and compartment, from vestibule to altar, and every alcove and frieze and architrave and column, from dome to crypt, should be made to tell some story or teach some lesson.

" The walls should bear appropriate inscriptions, and be hung with symbolical pictures and illustrative diagrams to which the preacher may refer in imparting lessons in truths and divine principles.

" In listening to the music of the solemn chants and the grand

anthems, and uniting in the prayers and supplications offered up at the altar, all congregated souls will be fused into loving and fraternal unity, and uplifted to the sphere of inspiring angels who will ever be present to bless; and in listening to the exposition of the divine science of all things earthly and heavenly in their correspondences, which the appointed teachers should be qualified and *inspired* to give, all souls will grow brighter and brighter, reflecting upon each other and upon the dark places of the outer world the sunshine of God. O nations of the earth, seek your unity in this universal religion as recorded in God's eternal embodied *Logos*, and seeking ye shall find.

XVII. THE UNIVERSAL HIERARCHY.

“The hierarchy in which the universal religion will assume its form and embodiment, will not be the hierarchy of any sect, class of men or nation of the earth, and will be shaped and be governed by no merely human authority whatsoever. It will be a hierarchy in which all God's children will have a birthright and in which they will be free participants each one according to his states and qualifications, looking up to the light of heaven as every blade of grass and every green thing upon the earth looks up to the light of the sun. It will be the hierarchy of the moral universe, and as such it will have its type and exponent in the physical universe without. In its origin and formation to completeness it will pass, however slowly or rapidly, through all the typical stages of the origin and formation of the physical universe, and its internal government will be in correspondence with the government of the outer system of creation. In the outer universe, no particle of matter, no cluster or aggregation of particles, no planet, sun or system is accorded any *artificial* precedence or is allowed to

assume any arbitrary authority over others, but if any one *leads* and *rules* it is simply because it is so constituted by nature and so developed as to be able to outshine and outdraw others.

“And so in the organization and government of the hierarchy of the moral world if any one leads and rules, it must be because of his ability to outshine others by the light of wisdom and outdraw others by the power of love; and in such case the others will necessarily find their highest freedom and delight in following and obeying, simply because in doing otherwise they would be following lesser lights and inferior influences and denying themselves the higher benefits and privileges by accepting the lower.

“In advancing the interests of this universal hierarchy, therefore, we have nothing to do directly in the way of winning Buddhists to Christianity or Christians to Buddhism or souls from any one form of religion or any one sect to another. Our duty is simply to let our light shine, Christian, Buddhist, or whatever it may be, that others may see it for whatever it may be worth, and to eschew all evil and do all the good we can in the world. Thus may we rest assured that our whole personal duties are fulfilled and may confidently leave the rest to that almighty and infinitely beneficent power which from chaos educed the most exquisite order, and who by the perfectly natural operation of corresponding spiritual laws will in due time cause his people to gravitate together in the harmonic orders and degrees of the universal hierarchy of the planet, in the inmost heart of which his own energizing and directing spirit will be enthroned forever.

“My countrymen, fellow Christians, wherever scattered abroad, Jews, Mahomedans, Buddhists, Brahmins, Parsees, wise and good men of every nation and form of religion on earth—all brothers beloved: we have thus laid before you a few

fundamental principles on which, it is thought, we can *all stand*. We have endeavored to verify and illustrate these principles, not by quotations from sacred books, but by reference to those 'elder scriptures' which, as the universally embodied *logos* or word of God, existed before Bible, Koran, Shasta, Veda or Zendavesta; and whose correspondential teachings, when properly read, must necessarily be *infallible*. Whether we have erred in any of the particulars of our readings and interpretations of these correspondences, judge ye. We have called these principles simply the '*basic outlines of the Universal Religion*,' thus leaving ample room, in the filling out of the more minute and less important details, for the exercise of every variety of genius, talent and taste that may prove itself *truthful* and of practical utility. We have not spoken from the standpoint of any one of the world's religious conventionalisms more than another. We have designedly attacked no man's faith, no man's sacred standards, admitting them all to contain *fruitful germs* of truth, if nothing more. If any form of religious perversion, either as to faith or practice, feeling itself incompetent to stand in the light of these plain expositions of the silent teachings of God's universe, that is not our fault, and we submit that the tenet or practice, feeling itself thus invaded, is unworthy of your confidence, and may safely be eschewed without farther argument. But we do not unconditionally advise anyone to forsake, nor do we yet advise him to continue to adhere to, any form of religion, sectarian creed, or ceremony of worship, in which he may have been educated, and in which his affections have become enlisted. But we do counsel every one to open his eyes, his heart and his conscience, and to be honest with himself, with his God, and with his fellow beings, and then to follow the sense of truth and duty *implicitly*, to whatever points they may lead. The rest will take care of itself.

"It is to the teachings of science and philosophy, and to the quickening and illuminating influences of the Holy Spirit which, in this *End of the Ages and dawn of a New Dispensation*, are now descending in myriads of invisible rays into the hearts and minds of those prepared to receive them, that we are most certainly to look for the inauguration of that higher religious faith and life of the world, that will cause all to see eye to eye, and bring all to the unity of the Spirit and the bonds of peace. Any correct interpretations of the teachings of this dawning light, may therefore, be expected to reveal more clearly the relations which all the sacred and inspired writings of antiquity bear to each other, and by the deeper elucidations of their hidden mysteries to show more fully the parts they respectively play in the one grand scheme of the divine government of the human race. Thus all these sacred and inspired books will ultimately become the property of all. Then by comparison, and a general knowledge of the *central idea* which runs through and dominates each and all, any spurious, surreptitious and false passages which have been foisted upon either, will become obvious of themselves and may be eliminated; while the true and divine will remain as mutual exponents and confirmations of each other. Then, by the application of the science of correspondences in unraveling the *spiritual symbolism* in which all of those old revelations were written for the most part, we predict it will be found that they all rest ultimately upon, and, more or less clearly, are reflexes of that eternal embodied Logos or Word of God from which, according to our light, we have endeavored to deduce THE BASIC OUTLINES OF THE UNIVERSAL RELIGION."

And these were the words of the gray-haired Scribe.

It will be noticed that in this exposition, the "Scribe" has avoided all direct attempts to elucidate the condition of man

in the life beyond the earthly state, or to propound any theory concerning the cosmogony of the invisible world. This seems to be wise, both because that question is practically non-essential as respects the object here specially in view, and because the establishment of even a generally concurrent faith upon so abstruse a subject could scarcely be considered as possible at present. Even this sublime mystery, however, is looming within the purview of the science and philosophy of the age; and we predict that great and marvelous light will soon break forth from psychological science and from the Bible considered in connection with the wonderful symbolism of the old pyramid of Cheops and with the allegorical constellations of the heavens, now for the first time beginning to be interpreted. These teachings, being understood, will go far to explain mysteries anciently revealed, but afterwards lost and concealed for ages, and to give us a far deeper insight of the divine order, government, and cyclic evolutions of the spiritual heavens, and of their mediatorial influence upon the inhabitants of the earth.

And now my task is done. My book is finished. He that hath ears to hear, let him hear what the spirit saith unto the churches, the nations, the world.

Go forth, my little winged messenger, and with trumpet tongue call men to duty, to harmony, and to brotherly love; and O God, make my people wise and save my beloved country from the calamities which threaten; save the nations that are burthened with effete and demoralizing forms of government, of society and of religion, and usher in the long promised era of UNIVERSAL RIGHTEOUSNESS.

THE END.







